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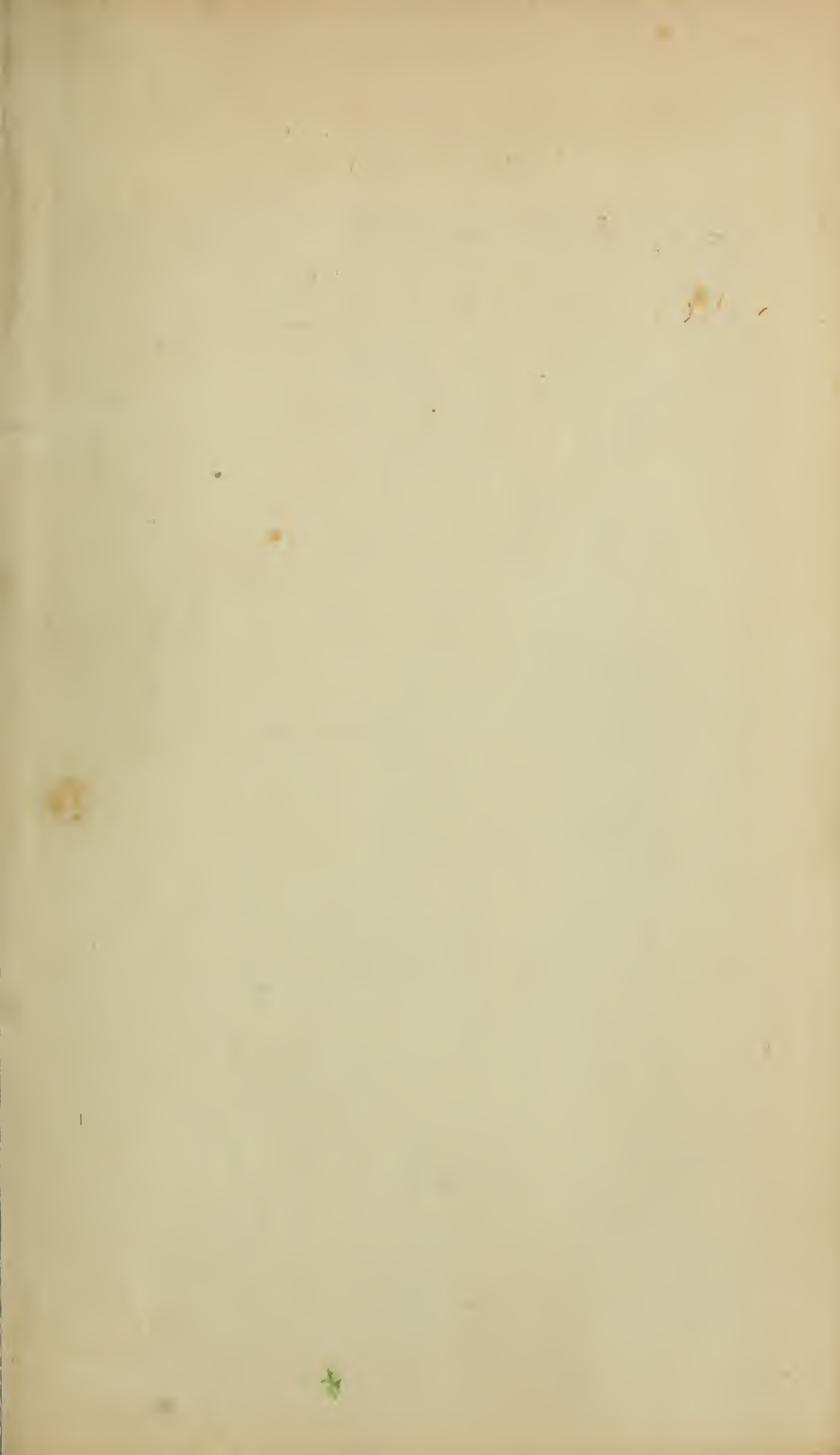
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UNITED STATES OF AMERICA.

Deposited May 28. 1846
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See pages 17 & 18.

A SCENE .



A. The sick going to Hospital. B. The murderers going to jail.

A LECTURE

ON

TEMPERANCE,

OR ON

SELFISHNESS AND BENEVOLENCE,

SHOWING, THAT THE LICENSE, MANUFACTURING, WHOLESALE, AND
RETAIL SYSTEMS HAVE THEIR ORIGIN FROM THE FORMER, AND
THE TEMPERANCE CAUSE FROM THE LATTER.

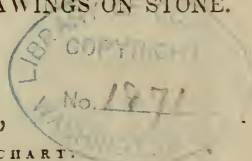
The first is bad, narrow and devilish, looking to the interest of self, and originating with the enemy of man.

The second is good, deep and broad, looking to the interest and happiness of all mankind, and flowing from God,

CONTAINING SEVENTEEN BEAUTIFUL DRAWINGS ON STONE.

~~~~~  
BY J. S. MUZZY,

AUTHOR OF THE TEMPERANCE CHART.  
~~~~~



CINCINNATI, OHIO:

PUBLISHED BY J. S. MUZZY AND J. SHERER,

At Doolittle & Munson's corner of Main and Fifth street, opposite the Dennison House.

1846.

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J. S. MUZZY & J. SHERER.

In the Clerk's office of the District Court of Ohio.

6846

TO THE FRIENDS OF THE TEMPERANCE CAUSE.

HAVING been engaged in selling strong drink, and knowing that he was governed wholly and entirely by selfishness, and believing, that, a selfish man is not fit to live, neither is he prepared to die, the writer, on Selfishness and Benevolence, has endeavoured to examine fairly, and impartially, into the nature, origin, and effects of the License, Manufacturing, and Retail Systems, by giving the arguments and reasons in favor of, and against the same. Considering Intemperance one of the greatest evils in our country, he has thought that a tract of this kind was needed, because, the arguments on both sides, are not read and understood by many, and because, the statistics of different States published here, have been printed in some papers at various times, consequently, their good effects have been partly lost. Although he has discoursed plainly and frankly, yet, he entertains none but kind feelings towards those in favor of such systems, and he hopes his feeble efforts in the cause, will fall into the hands of some, who are not aware of the heavy and grievous burdens resting upon them by taxation, to support Intemperance.

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TO THE PUBLIC.

After the drawing has been repeatedly noticed, that represents General Washington lying on the bed of death, reflections often come up in the mind, which would not arise, if the drawing had not been made. Children would probably remember the Temperance book, and the Chart hanging up in their parents' dwellings, after their parents were dead and gone, when many miles from their native homes. They would then have the Chart and the drawings imprinted on their minds, particularly the poor widow, speaking at the meeting. Early impressions, made when young, are often lasting, and they frequently have a good influence in future life. When a boy attending school, the author frequently read a piece, entitled "Cruelty to Brutes Censured." The following words were a part of the piece, viz: "But he that has humanity forewarned, will step aside and let the reptile live." Since that time, when walking, about to tread on a reptile or an insect, the words above, would suddenly strike his mind, and by making an extra effort, the life of the little creature has been saved. He sincerely hopes and believes that some persons will read the matter and examine the drawings, whose prejudices prevent their reading temperance papers, and hearing temperance lectures.

Search for truth, look for error,
Embrace the former, and discard the latter.

SELFISHNESS AND BENEVOLENCE.

The **FORMER** manufactures, sells, kills, and breaks the heart of woman;
The **LATTER** takes out of the gutter, and dries up her tears.

MAN was originally made, a holy, upright, and benevolent being, consequently, the principle of selfishness did not have a place in his sympathizing and affectionate soul. Had he remained in the state in which his Maker created him, he would not have had a selfish mind, looking to his own particular interest, but he would have possessed a benevolent disposition, earnestly desiring the comfort and happiness of all mankind. But he sinned, he fell, and lo ! he became a deceitful, oppressive, and avaricious being, having lost all those excellent traits, given him by the Divine Being. Selfishness made him fall. This principle in man, is the parent of nearly all the wickedness in the world, filling our jails and penitentiaries with the wicked and abandoned. But what is selfishness? It is, according to Walker, "attention to his own interest, without any regard to others." Selfishness, then, made our first parents eat the forbidden fruit, caused Pharaoh to oppress the children of Israel, made Saul seek the life of David, murdered Uriah, by placing him in front of the battle; it cast Daniel into the lions' den, and, selfishness crucified the Immortal Son of God. Benevolence sent him into the world. The definition of Benevolence, according to the same author, "is disposition to do good, kindness," &c. Benevolence, then, seeks to do good to all mankind; Selfishness seeks to benefit self, without any regard to others. This principle in a physician, would take the last cow, or flour, a poor man has. Benevolence would receipt the bill in full, and send the baker with bread. The former, in a usurer, would extort one or two hundred per cent., and turn the poor man's wife and children out of doors to starve and freeze. The latter, would take no more than simple interest, perhaps, not any, and would wait until the poor man could make an arrangement. The one, continues manufacturing and selling whisky, the other, would change the Distillery into a flouring mill, or some other manufactory, thereby preventing the misery and ruin of thousands. Selfishness is the father of oppression, and it seeks

to enslave. This principle in Pharaoh, made him oppress and enslave the children of Israel. In Great Britain, it threw heavy and grievous burdens on the American People. She sought to enslave them. Benevolence, in the signers of the Declaration of Independence, looking to the interests of mankind, moved them to "pledge their lives, their fortunes, and their sacred honor," for the happiness of the People, giving unto them, the inestimable blessing of civil and religious liberty. Selfishness may be compared to a large, rough, and crooked tree, with many huge, rough, and crooked branches. Its leaves and branches are so thick, that the heat of the sun does not penetrate and warm the soil near it, driving out straight and useful trees, which would grow, if, it were not there. Benevolence may also be compared to a large, straight, and beautiful tree, with many long and smooth branches. On the first, we behold the branch of hardheartedness. On the second, the branch of sympathy. On the former, cruelty, oppression and slavery. On the latter, mercy, deliverance and freedom. On Selfishness, we see deception, duplicity and falsehood. On Benevolence, frankness, candor and truth. On the former, animosity and hatred; on the latter, kindness and love. On the one, avarice and covetousness; on the other, generosity, and liberality. Near the tree, Selfishness, stand the Distillery, the Rectifier, the Coffee House, and the Doggery.

Near the tree, Benevolence, stand churches, colleges and seminaries of learning. In the former, there are the thief, the gambler, the profane, and the Sabbath breaker. In the latter, the minister, the teacher, and Sabbath school. In one, they deal out death and destruction; in the other, intelligence and the Word of Life. From Selfishness comes hardheartedness, because, a selfish man looks on the poor and distressed, without being moved; he has no tender sensibility of soul. From Benevolence, sympathy. A benevolent man looks on the poor and needy with tender feelings, he sympathizes with them, and then, if in his power, he administers relief. The one, has no soul, the other, has a heart as large as the whole world. The former, is little and narrow, looking to the interest of self, and it comes from the enemy of man. The latter, is deep and broad, looking to the interest and happiness of all mankind, and it comes from God. The one, leads its victim to misery, wretchedness and death. The other, gives to its possessor happiness and eternal Life. So we perceive, that these two principles have no resemblance to each other. They are as wide apart, as the North and South Poles; as far from each other, as Heaven is from Hell.

LICENSE SYSTEM, AND ITS EFFECTS.

I shall now endeavor to examine into the nature, origin, and effects of the license system. If this system be good, if it benefits the people, then, in that case, they ought by all means to have it, but if, on examination, we find it is injurious, a curse, and fraught with terrible and alarming consequences, then, it is our imperative duty, to use all honorable means to obtain its discontinuance.

A man may be selfish in the performance of an act, and at the same time, be ignorant of his selfishness. So, it may be the case with some, who are in favor of the license system. They argue that they must grant licenses, because, the amount paid for them, will assist in defraying the expenses of the city, or county, not considering, that when they receive \$100 for a license, the people are taxed \$500, or \$1000, to pay the costs of prosecution, and expenses of prisons and poor houses. The whole misery and expense, resulting from their receiving \$100 for a license.

Is this proper legislation? Is this statemanship? to obtain \$100, and by so doing, lose \$1000. Such men are like the Quack Doctor. He finds his patient sick; not understanding his profession, he gives him a medicine that kills him immediately; endeavoring to take off an arm, he cuts off his head. Selfishness here, is the father of ignorance, not looking to the effects, to the whole results. But some men advocate the license system, for the loaves and fishes, being well aware, they are aiding and assisting, in filling our jails and penitentiaries with the wicked and abandoned, our Hospitals with the sick, and our Poor Houses with the poor, saying, "they must carry out the will of their constituents, and that they are not responsible for what men do." From beholding the duplicity and dishonesty of some politicians and demagogues of the present day, we are compelled to believe, that they would rather see these heart-rending results of Intemperance, than to go against the system, and lose the loaves and fishes. Oh! God, save us from such men. When I compare the conduct of some men, with the acts of the heroes of the Revolution, I am struck with astonishment. I feel to weep over poor fallen human nature. It is time the people move in this matter, and hurl such men from office. Let whigs select whigs, who will oppose this system. Let democrats do the same; but if the political parties are so ground, and bound down by the shackles of party, then, I say, let us throw Whiggery and Loco-focoism to the four winds for the time being, and select men who will remember poor bleeding and suffering humanity, and will go

against this man-destroying, and soul-destroying system. It is said by some, that this system does not hold out inducements to drink, and does not sow the seeds of Intemperance. But every reflecting mind ought to know better. If there were none to sell, would the gentleman who travels in his carriage, or otherwise, carry a bottle in his pocket?

Would the butcher and drover drink, as often as they now do? Would the moderate drinker, who does not care much about his mint julips, stop at a Coffee House, and treat and be treated? I answer no, for there would be none to sell, neither would he regret it. But let there be many on one street, several in one block, and he would stop when going to, and from his work, and he would drink, and drink, until Intemperance had fastened his deadly fangs upon him, and then he would fall, as many amiable and talented have fallen.

Some say, that men would drink as much as they now do, if no licenses were granted, because they would buy it by the gallon, or barrel, and keep it in their houses. This class would probably do so, because they are very intemperate, but many moderate drinkers would not, though they occasionally treat and are treated, it being fashionable to do so, yet, they would not regret the abandonment of the system, not desiring their wine and mint julips, consequently, they would not drink more than once, where they now do twenty times, there being convenient places to procure it.

We will look at the cost of this system in a financial point of view. The following is an extract of a Report, made by Mr. Chapman of New York, who visited all the counties in that State, for the purpose, of taking the exact gauge and dimensions of poverty and crime in the Prisons and Almshouses. He says:

" There were in the different jails, reputed temperate,					641
"	"	"	"	doubtful,	1,033
"	"	"	"	intemperate,	3,888
"	"	poor houses, not from intemperance,			1,158
"	"	"	"	doubtful,	1,402
"	"	"	"	from intemperance,	5,874

The whole amount which the people had to pay for pauperism and crime in one year, was, \$631,022 51." After deducting the amount paid for pauperism and crime, not caused by intemperance, the people were directly taxed over \$500,000 00 to pay for Intemperance in one year. The New York Evening Post states, on the authority of the coroner, that during the last year, 1845, "inquests have been held on the bodies of six hundred and thirty-four persons in that city. Of this number, full three-fifths died from the effects of intemperance, making a total of three

hundred and eighty persons, who died suddenly in consequence of indulging in habits of intoxication, and upon whom it was necessary to hold inquests. The average cost to the city for holding an inquest, is about six dollars, and by multiplying the number of deaths caused by intemperance by six, we ascertain that in one year, it costs the city for holding inquests on inebriates, the sum of \$2,280. This is independent of the value of the time of our citizens, who are called to sit as jurors, and the expense of burying the inebriates, who have been made poor by their beastly habits. Allowing then, that the value of the time of the jurors amounted to three dollars for each inquest, and we have the further sum of \$1,140, which added to the sum previously mentioned, makes a total of \$3,400. We do not mention these things as a mere calculation of dollars and cents, but simply to show one item of the expenses to which the city is subjected, in consequence of intemperance."

According to an estimate of Mr. Williams, the temperance agent, the pauper tax of Massachusetts amounted, a few years ago, to \$200,000—eight-tenths of which was ascertained to be the result of ardent spirits. Two years ago, this tax was reduced to \$136,000; and the last year, it amounted to only \$41,000. This great reduction is to be accounted for by the cheering fact, that, within these few years, there have been thirty thousand drunkards reformed. Thus has the temperance movement, besides bringing life, health, and hope to the lost, and comfort and happiness to thousands of homes, put thousands of dollars into the pockets of the tax-payers of that single State. Who can be an enemy to so useful and excellent a work? Mr. W. also states, that in the town of Worcester, within three years, the number of inmates of the poor house has been reduced from 469 to 11, by the operation of the same cause.

Now turn your attention to Hamilton county, Ohio. The following is a part of a report, made by a committee, regularly appointed by the Hamilton County Temperance Union. They say: "There are, alone, in the city of Cincinnati, about 476 establishments engaged in the business, averaging about five persons to each establishment, making in all 2,380 persons engaged in the business. There are, also, 33 licensed taverns in the county, and out of the city. The whole yielding a revenue to the city and county, of about \$8,000. The taverns in the county yield \$323,50, for licenses. There are, also, about 30 taverns and coffee houses unlicensed.

"Now for the result of this business. The Sheriff of this county,

has made out the following as his Jail Report, for the year, ending Nov. 1st, 1844. There have been committed:

Males,	724
Females,	119
Total.	<hr/> 843

For the following charges—Larceny,	256
Vagrancy,	140
Debtors,	42
Counterfeiting,	29
Burglary,	2
Manslaughter,	4
Murder,	5
Total,	<hr/> 478

“The remainder for minor offences, such as breach of the City Ordinances, rioting, &c. From these criminals, 4,684 days labor have been obtained, valued at \$2,323 50.

“Of the whole number of prisoners confined this year, 680 were of intemperate habits.” Since the first of January, 1844, 49 have been sent to the Penitentiary, and 54 to the chain-gang. The number sent to the Penitentiary from this county alone, being about one-fourth of the whole number sent, from the remainder of seventy-five counties. Hamilton county having a population of about 125,000, and the rest of the State that of about two millions. The amount expended for prosecuting these criminals and maintaining them in jail, is:—

Coroners, Witnesses, and Constables fees,	\$697 00
Prosecuting Attorney,	863 50
Grand Jurors,	656 35
Petit Jurors,	3,439 95
Witnesses,	2,402 34
Expenses of the chain-gang,	1,523 95
Maintaining prisoners in jail,	7,100 80
Amount paid officers and witnesses on inquests of lunacy and idiocy,	120 57
Commercial Hospital in keeping the same,	3,871 37
	<hr/>

\$19,875 91

Our Criminal Court sets about four months in the year, the President Judge receiving four dollars per day, and the Associates \$2 50 each, this together with the Sheriff's and Clerk's cost, will amount to about \$35,000 per year, which has mostly to be paid out of the county Treasury, it very seldom happening that a

defendant is able to pay the costs himself. Deduct from this the sum of \$10,847, the amount collected for tavern licenses and chain-gang work, and you have a deficit of nearly \$25,000, to be made off the people by taxation. This too, is independent of the vast amount of costs taxed by the Mayor, and Magistrates, in cases which never reach Court. This tax alone, bears a proportion of one-eighth of the whole amount of tax collected for School, County, Bridge, and other purposes.

About one-half of the amount of revenue collected from tavern licenses outside the city, and in the county, is nearly swallowed up by the amount paid out in Mill creek township alone, for the support of pauperism. The sum paid by this township to the Trustees of Cincinnati township was, \$446 45, for the support of paupers. There has been paid out of the County Treasury during the past year, the following sums for Township and poor taxes:

To Sycamore township,	\$422 66
" Colerain "	370 35
" Springfield "	417 84
" Crosby "	95 99
" Whitewater "	447 60
" Miami "	350 16
" Delhi "	165 72
" Greene "	605 83
" Millcreek "	1,782 06
" Fulton "	536 88
" Columbia "	774 59
" Cincinnati "	25,583 99
Total,	<hr/> \$31,753 65

This, when added to the deficit of \$25,000 before stated, and \$4,232 31, the amount paid out for Mayor's, Magistrates and constables fees, not before enumerated, will make an annual expenditure of \$60,835 96. This may seem like an enormous amount—but still it is correctly taken from the Auditor's and Treasurer's Annual Reports.

The amount actually expended for the support of Pauperism in the Township of Cincinnati, during the last year, was \$33,000—five-sixths of which your committee have been informed by the Trustees, under whose personal knowledge every applicant for assistance has come, has been expended, to relieve those who had become applicants for public charity, by means of intemperance. Taking this, therefore, as data upon which to fix a correct amount of expenditures, arising from intemperance, and fixing that amount at the lowest possible rate, to avoid running

into extremes, and the actual expenses of this county, by way of taxes levied on property, which the citizens are obliged to pay, cannot fall short of \$45,000 per annum, or about the fourth of the whole amount of taxes annually levied upon their property. The amount of taxes collected and expended for School purposes, during the last year, has been

For Cincinnati Township,	\$25,588 77
For Country Townships,	12,668 87

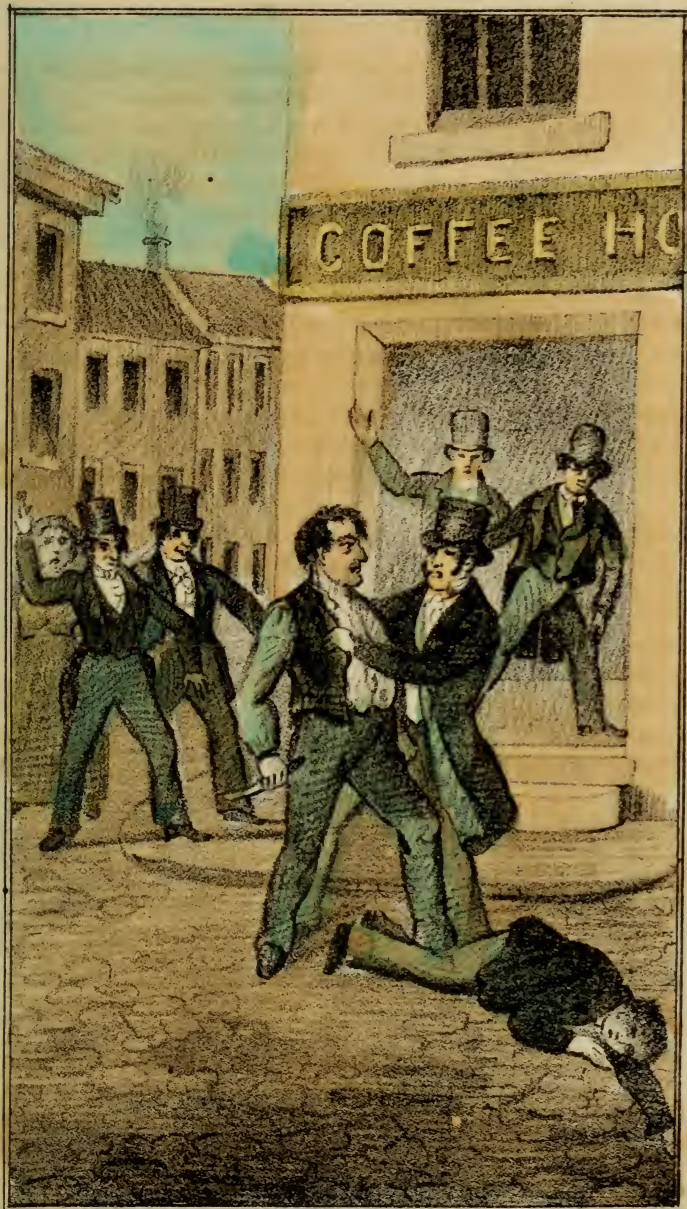
Total,	\$38,257 64
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Or, \$22,588 32 less than the amount expended, for the support of Pauperism and crime, and about \$7000 less than the lowest supposable amount expended for that, arising from intemperance. Or, if we take into account the private loss, arising from criminal depredations committed by those whose associations, habits, and characters have been formed around places, where ardent spirits are sold, the amount will be almost incalculable. Upon the closest calculation, which we are enabled to make, the county, upon the same amount, could support comfortably every person engaged in the traffic, and every criminal who has filled the jail during the last year, and then, have sufficient left at the end of the year to build 20 comfortable school houses, and educate at each of them 150 scholars.

Nor is this all. The expenses which we are daily incurring, the private donations given daily and hourly to relieve the suffering, and of which no account can be taken, amount to an enormous tax, upon every man of benevolent feelings, especially in the city. We have also in the city, four orphan asylums, which are supported mainly by private donations. These, support constantly about 400 orphan children; at an expense of \$20,000, two-thirds of whom are placed there through the doings of intemperance; and, in many instances, whole families of children, orphans of living parents, from whom intemperance had torn their protectors.

There has been received into the Commercial Hospital during the last year, 1500 persons, most of them in the worst state of destitution. Of this number, 235 were in a state of intoxication when received; 17 laboring under the effects of delirium tremens, five of whom are keepers of coffee houses, one brewer, three lawyers, three clerks, one actor, and the rest mechanics and laborers.

One whole family, consisting of six persons, was taken in together, having been found lying in a miserable shantee in the outskirts of the city—all drunk. And we were told by the keeper of the Hospital, who is a very careful observer, that more than one thousand of those taken in, were intemperate them-



The Father killed his Son. See letter A.



selves, or had been compelled to seek an asylum, in consequence of intemperance."

According to this Report, the hard-working people of Hamilton county, were directly taxed \$45,000, after deducting the amount, paid for license, to support intemperance in the county.

Will the people submit to this? will they pay such a large amount, and remain idle? Can they glance at these reports, and not be moved, without having the sensibility of soul awakened? Can the Patriot, the Philanthropist, refuse to act, when their rights and their liberties are taken away? I solemnly wish, that when a man is murdered by Intemperance, that he might be carried into the Council Chamber, in presence of the fathers, mangled and covered with blood, his wife and children weeping around him. There was a time when farmers left their farms, lawyers their offices, and a Warren his practice, who fell in the battle of Bunker Hill, to throw off grievous burdens, bearing heavily upon the colonies by the oppression of Great Britain, but now, when great ones press us down by taxation without our consent, and in addition to these, there are great anguish and suffering, which language cannot describe, together with the 40,000 drunkards that die every year in the United States, and yet many sanction this system. I do believe that there is virtue in the people. I sincerely hope the day of retribution is at hand. God grant it may speedily come. Permit me to call your attention to the manufacturer. His business is profitable, so far, as making money is concerned. I recently went into a Distillery, in which they convert over 550 bushels into whisky, every day, producing about 2,000 gallons. The market price of whisky at this time, is 23 cts. a gallon, so the 2,000 gallons are worth \$460. Five hundred and fifty bushels of grain, at 30 cts. a bushel, amount to \$165. The labor of 20 men cannot cost more than \$20, for some they probably hire for 50 or 75 cts. a day. The cost of the grain and labor is \$185, which subtracted from the sum the whisky is worth, leaves a profit of \$285, for one day. The offals will more than pay the interest on the money, invested in the building, machinery, and real estate. \$285! \$285! made in one day; \$89,205 in one year, leaving out Sundays to go to church. Who would not engage in this business? Who would not embrace such an opportunity to make money? I answer, the true-hearted Washingtonian, the friend of mankind, and there are many whom \$285, for one day, or \$89,205, for one year, would not have any influence over. They are men, whose consciences are not seared over with whisky and money; men of benevolence, who give relief to the poor and needy, and who take the drunkard from the gutter, thereby, giv-

ing to society a good citizen, and to woman a sober and affectionate husband. Do the manufacturers act thus? Are they a blessing in community? Do the poor and needy apply to them for relief? Do they take the drunkard out of the gutter? Do they in speeches, say to their fellow-citizens, for God's sake stop drinking? Is there any Benevolence manifested? I leave the reader to answer these questions. The methodist clergyman looks on the book, and finds that Br. A., a steward, lives at such a place on the circuit. He starts to visit the steward, and, on arriving in sight of his house, he beholds the Distillery owned by the brother. He feels grieved, and he resolves that he will admonish the steward, and try to persuade him to discontinue the business. He arrives at the house, and finds it well and comfortably furnished, the table spread with the best the country affords. On enquiry, he learns that the steward is an influential member, paying a large amount for the support of the ministry. Although he feels grieved, yet, he hesitates, and durst not tell his brother that he is sending men to hell by his business, fearing the steward would be offended and would refuse to support him. Selfishness governs the clergyman. Benevolence would admonish the man, and leave the result with God, without a reference to the support. I have understood that there is a methodist within a few miles of Cincinnati, who has a distillery, converting the staff of life into poison, to kill mankind. There is something wrong, or this man would have been expelled before. Other churches are as guilty as the Methodist church. They have members that are selling and manufacturing, and it is time these churches move in the work of admonition and expulsion. The Almighty dollar, selfishness, keeps such men in the churches. They subscribe liberally, they are influential members, and the ministers and members dare not say a word, governed wholly and entirely by selfishness.

Having said thus much, I feel it my imperative duty to admit, that no class of men have made greater sacrifices, by sea and by land, in penetrating the wilderness, and offering the Gospel of Christ, without money and without price, than the clergy of the Methodist Episcopal Church. But, there are cases as in other churches,—dealers in strong drink, that require admonition and expulsion. There is one place where such men cannot enter. One place in which they could not remain. That place is the order of the "Sons of Temperance." I know the order has its enemies, being well aware that many have objections, but those objections can be satisfactorily answered. Yes, even those in a pamphlet, published by the Rev. Mr. Blanchard.

Having proven beyond the possibility of a doubt, that the li-

cense and manufacturing systems are founded in Selfishness, I will now notice the retailers of strong drink. All of these are sowing the seeds of intemperance, aiding in making widows and orphans. Some do it with their eyes open, whilst others sell, not having looked into the alarming effects of such business. They do it as I once did, before my eyes were opened, before the Temperance cause began. "In this way," using the words of Gen. Harrison, "I will sin no more." No amount of money could tempt me, because, I should be afraid that what I might sell, would make a man murder another, sending him down to Hell. A man, intoxicated, was committed to jail—when reason had resumed her throne, and he came to himself, he asked the jailor what he was there for, and on being told on a charge of murder, he exclaimed: "My God, what will my wife say; her husband in jail, and a murderer." This poor man had murdered his own wife. But there are other considerations, which would prevent me from selling. That allowance ought not to be made now for the seller, which could be made when I was engaged in the business, because more light has been given. This was 17 years ago.

Some men are keeping public houses, feeling they are the servants of the Public, and they say they ought to keep what the traveller desires. Suppose a traveller should ask for arsenic, saying, he intended to take some before going to bed. Would the Landlord give it? No; why not? Because he could not think of giving his guest a poison, which would kill him, and because the law would hold him accountable. Is not the landlord guilty, when he sells a slow poison? and ought not the law to hold him accountable? Some are engaged, whose whole property consists in the building and furniture; being unacquainted with other business, they try to justify themselves, believing the Public would not sustain them without selling, thinking this is the only way they can procure a subsistence for their families. When lectures are given and articles written, this class ought to be addressed, in a feeling and reasonable manner, and appealed to in behalf of poor bleeding humanity. They ought to charge high, and stop retailing, and if they could not be sustained without, they had better quit the business altogether, and if they could not find a better occupation, it would be for their own true interest, and the happiness of mankind, to commence peeling brooms. Benevolence says, stop, Selfishness says, go on.

But I cannot have this charity for the keepers of Doggeries and Coffee Houses. They are robbing men of their reason and money, starving and beggaring wives, and children, because, they often manage adroitly, to filch from intemperate men their money, when that same money was needed, to prevent their

families from suffering and starving. Quarrels and murders often occur in, and near these Coffee Houses; consequently, they are filling our Jails and Penitentiaries with the wicked and abandoned, our Hospitals and Poor Houses with the sick and poor. In consequence of this, the people are directly taxed a large amount to pay the costs of prosecution, to support the Hospitals, and Poor Houses.

The Sheriff of Hamilton county, Ohio, has presented his Annual Report of the criminal statistics of the county, for the year ending Oct. 31, 1845. Here it is, reader—look at it. The whole number committed, is 873. Of these, 790 are of intemperate habits.

Native Born,	599
Foreigners,	274
Crimes against property,	188
“ “ persons,	115
For Debt,	41
Breach of City Ordinances,	321
Insane,	3
Other Causes,	205
Sent to States' Prison,	39
Hamilton County Prison chain-gang	61
“ “ dungeon,	3
Acquitted,	16
Let to Bail,	109
No indictments found against,	66
Escaped,	6
Otherwise discharged,	487
Remaining in jail,	43
No. of days' work done by chain gang,	4,307
Value of labor, at 50 cts. per day,	\$2,153.50
Females,	74
Colored persons,	90

The following are from the Western Washingtonian, of Cincinnati, and other papers:

“There are in Cincinnati, of liquor dealers, their families, clerks, &c.—those who get their whole living out of this traffic—about 25,000 persons. They do not live on an average of less than one dollar and a half each per week, reckoning food, clothing, and contingencies. This makes the expense of supporting—this class of drones and vampires on society, a trifle less than two millions of dollars, annually, which is certainly no small drain upon the industry and resources of our citizens. But this is not all. The expenses of prisons, penitentiaries, pauper-houses, and courts of justice, resulting directly, or indirectly, from the business, have yet to be added, which will increase the above sum

over half a million of dollars. If, to this, we add the loss of debts by insolvencies, and the wanton or careless destruction of property, which may be justly attributed to dram-drinking habits, another half million will be a low estimate, making the round number of three millions of dollars.

"In a business view of the case, it is proper to offset against the above, the amount derived from the sale of indulgences, alias, the license system. Say 4,000 groggeries at \$20 each—\$80,000—a sum rather insignificant to weigh against three millions.

"Is not this subject befitting the attention of those who legislate for the general good?"

"The Temperance Regulator, a spirited paper, published at Pawtucket, Rhode Island, in some remarks upon the subject of rumselling, says, that within the last thirty years, seventy-four persons have been engaged in the sale of intoxicating drinks, under license, in that village. Of this number, ten died of delirium tremens; one broke his neck by a fall; one committed suicide, by cutting his throat; one was drowned; six died of diseases caused by the use of intoxicating drinks; twelve were gamblers or horse jockeys; ten failed in business; six have been drunkards, reformed; and seven are now drunkards. From this it seems that the business is attended with a curse, and that those who engage in it, are sure to experience the retributions of heaven for their man-destroying traffic."

"At a great temperance meeting in the Park, New York city, Mr. Carey, of Ohio, made an eloquent address. He stated, that of some sixty odd dealers in alcoholic liquors whom he had known in Ohio, (and he had not a gray hair in his head) fifty were dead, and nearly all had died drunkards. Of something more than four hundred, of the prisoners in the State Prison of Ohio, 160 had been dealers in distilled spirits."

Oh! that the dealers in strong drink, could have brought before them all the graves that are filled with drunkards, all their widows, and orphans, and all the sick and poor, at home or abroad, or in the different Hospitals, and poor houses, caused by Intemperance. Oh! that they could see with their natural eyes, the quarrels, murders, the tears and sighs of woman, and all the poor men, and others, who are working and struggling for a scanty subsistence, produced by the same cause; and then, if these dead drunkards could arise, and speak, they would say, you have kept Doggeries, and Coffee Houses. You held out inducements to drink, sometimes treated, played, and gambled with us, loaned money and accommodated us, (as we then thought) causing us to drink, until we became intemperate, neglecting our business. By so doing, debts were accumulated, and our property was sacri-

ficed to pay you and others. Our wives in our last sickness, whilst waiting kindly upon us, frequently wept, tears rolling down their cheeks, and we were well aware, at that time, that intemperance was the cause. And then, if these widows could speak, they would say, Our husbands contracted an appetite for drinking in your houses. Many times we have expected them home with provision, and clothing, for we were suffering, and on enquiry, they had spent their money for drink, in your bar-rooms. In consequence of this, we and our children have suffered beyond description, and sometimes benevolent friends have kept us from starving and freezing to death. Our pillows have been wet with our tears, sleep has departed from our eyes, until morning, when our children would cry in vain for bread, and some of us have starved to death in an open leaky house, on a bed of straw. Had you determined you would not sell, and if you had pursued a proper course, we, and our once kind and affectionate husbands, would be alive, and we should be happy. Our children would be well situated in life, living happily with us. But now, they are scattered here, and there, uneducated, working and struggling in the valley of poverty, for a scanty subsistence. All this has taken place in consequence of intemperance, and we entreat you, in the name of God, to change your course. If this affecting scene could occur, it would probably prevent many from continuing, but, I am afraid, that, there are some so callous, hard-hearted and abandoned, that they would sell, if the devils were about, and hell in sight beneath them. Is there any benevolence manifested in their business? Are they looking to the interest and happiness of all mankind? Do they assist in defraying the expenses of government? when they put into the treasury \$10,000, and by their business take out \$50,000, or \$100,000? Would the poor and needy apply to them for relief? Are they erecting churches, colleges, and seminaries of learning? Are they found in the Sabbath school? Do they take the drunkard out of the gutter, and reform him?

I leave the intelligent reader to answer these questions.

Reader, suppose you had a class of creatures in community, I will not call them hogs, horses or cattle, that dress well and live extravagantly, and you had to support them in their idleness and extravagance. Would you support them?

Suppose, that in addition to all this, they, by their adroitness, got people to buy an article, which made some poor, some sick, and others crazy, and when under the influence of it, some fought, stabbed and murdered each other, and you had to pay the costs of prosecution, besides supporting the poor and sick, made so by what they sold. Would you bear these grievances?





The Gambler dying. See letter D



The pious woman praying in her closet. S. letter B



Suppose, again, that you had authority over them, but it was transferred to men whom you had selected, but you could select others at any time. Now, would you keep these men in office, if they still made you support those creatures, compelling you to pay all the expenses, resulting directly, or indirectly, from their business. I say, would you keep such men in office?

No man ought to countenance a wicked practice, or, engage in business, unless the result of his labor will benefit his fellow-citizens. If he engage in what is wrong, by selling, or manufacturing a bad article, which will injure mankind, he will bring misery and wretchedness upon himself, and on them, and he will be a burden, a drawback, on society. On the other hand, if his pursuits are good and right, peace and happiness will reign in his own heart, they will come to others, by his good works, he will be a blessing in community, and the world will be the better that such a man had an existence among mankind. But Selfishness says, I will commence or continue any business, and if people will make fools of themselves, it is not my fault. "I make or sell the article, but I do not compel them to buy it. They can drink, or, let it alone, although I will hold out inducements to drink, by having a beautiful and well furnished bar, and a large turtle hanging at the door. I shall attend to my own interest, and others can attend to theirs, or let it alone. If they do not, they are in the fault, not I." One kind of selfishness is proper, although I do not think it ought to be called selfishness, in fact, it is not selfishness, according to the definition; it is that which looks to the interest of its possessor, and to the interest of others at the same time. The Farmer can reflect that he produces what will benefit mankind, as well as himself. The Baker knows he is making the staff of life, thereby making what his fellow-citizens need. The Merchant, the Physician, and the Mechanic, are needed in society, but of what use in the world is the Doggery Keeper? Suppose, a man were to engage in business, and before commencing he knew that he could succeed in making money by manufacturing or selling an article which the people would like, but, at the same time, he knew that it would ruin them, and shorten their lives; would it be right? Suppose, he knew that the people would be well aware at the time of purchasing the article that it would injure and ruin them by using it, would it be right?

Suppose again, that before beginning to manufacture, or to sell, he thought it would benefit them, and after following the business for a short time, he saw it was a curse to mankind, whilst it helped him. Would it be right? Suppose again, the article relieved him in sickness, and it benefitted one in a hundred, but the 99 were made miserable and wretched beyond description. Some

were made widows and orphans, and some were murdered under the influence of the article. Would it be right. Reason says, no. Benevolence says, discontinue the business, and procure another remedy for diseases. Poor bleeding and suffering humanity says, stop. The tears and sighs of woman say, stop. The costs of prosecution, our Poor Houses, our Hospitals, Jails and Penitentiaries admonish us. The graves of drunkards, their widows and orphans that have died, the 40,000 drunkards, that die every year in the United States, their 30,000 widows, and their 120,000 orphans, all would say, stop, if they could arise and speak. I remarked at the commencement of this lecture, that, Selfishness and Benevolence have no resemblance to each other; they are as wide apart as the north and south poles—as far from each other, as Heaven is from Hell. The former seeks to benefit self at all hazards. The latter seeks to benefit the whole world. Every reflecting mind must discover that the Temperance cause has its origin from Benevolence, because it looks to the interest, and aims at the happiness of all mankind, by reclaiming the inebriate, by reforming the moderate drinkers, and aiming to prevent the rising generation from plunging into that terrible whirlpool, Intemperance. Has it done this? Is it accomplishing these glorious objects. Let facts speak for themselves. Gov. Briggs, of Mass., at the Boston State House, said, “that in 31 towns 13,000 drunkards in that state had been restored to sobriety through the efforts of Washingtonians.” Mr. Williams, the Temperance Agent for the same State, said “that 30,000 drunkards had been reformed, and the pauper tax, a few years ago, amounted to \$200,000, eight-tenths of which was ascertained to be the result of ardent spirits.” He also stated, that in the town of Worcester within three years, the number of inmates in the Poor House, had been reduced from 469 to 11, owing to the temperance reformation. Look at Ireland, 6,000,000 of her sons have signed the Pledge, and crime in Dublin, for the last six years, has been reduced from 12,000 down to a few hundred in that city. But we need not go abroad for incontrovertible proof. See what Reformers have done in the West. I asked Bro. Porter, of Cincinnati, how many had signed the Pledge since he had been a Reformer. Said he, “I am afraid, Bro. you will not believe me, if I should tell you.” I told him I would. Said he, “about 140,000 and 100,000 have, when I have held meetings alone.” May God bless him, and send out other Porters. Yes, the evidences and the results are within our own knowledge. We have men who were once in the gutter, but, now, they are temperate and in their right minds. They neglected their business and abused their families, but now, they are industrious, kind and affectionate husbands, and useful

citizens in society. Their families were naked and hungry, but now, they are clothed and fed. Their wives and children dreaded to have them come home, but now, they meet them joyfully at the gate. On the Sabbath, they were in the Doggery, but now, they are in the church of the Living God. What heart-cheering and glorious results. These are the effects of Benevolence. Many have devoted their time, and expended money for the Temperance cause. Some have travelled and lectured at their own expense, others have been supported by benevolent men. Here is a disposition manifested to do good. Do those that license and sell, manifest such a disposition? Are they aiming at the interest and happiness of mankind. Let the effects of their man-killing systems answer. Let the intelligent reader answer? When we behold the dreadful and alarming consequences of Intemperance, and when we see the cheering and happy results of the Temperance cause, and when we take under consideration what has been done, and what can be done, provided we do our duty, shall we remain idle? Shall we stand still, and say, that we are not our brother's keeper: responsible only for our own conduct, and not for his? When men often pursue a good or a bad course, governed by the influence and examples of others? Will gentlemen take their wine? will young men take their mint juleps? influencing their friends, and leading them down the road to destruction, when such a practice is sowing the seeds of Intemperance, for no man ever became a drunkard at once. No person ought to say, "I have a strong mind, I know when to drink and when to let it alone, and I am not going to sign the Pledge, giving away my liberty," when, some of the most talented have fallen, more firm, and intelligent, than many who are drinking moderately. If a man were in no danger; if he could drink, and drink, and not injure himself, and if it were possible, that a little benefitted him, it would then be his duty to give his name and influence to the cause, for, he might be a great blessing to the world. By so doing, he might prevent a friend or friends from gliding down into the whirlpool of destruction, from filling the drunkard's grave. If he should do his duty, he would feed the hungry, clothe the naked, and dry up the tears of woman, and all this would probably be done, by his reclaiming her intemperate husband. Could any thing more be done, provided he should sign the Pledge? Yes. He might save many from becoming drunkards, he might prevent many women and their children from becoming widows and orphans, perhaps, saving them from the Poor House and Hospital, from suffering, starvation and death.

By giving his influence to the Temperance cause, perhaps, he

would save ten from intemperance, those ten might save 100, and the 100 might be the salvation of 1,000, and all this would be the effects of his first effort, in getting one man "to sign the Pledge." If he should neglect to do his duty, the 1,000 might be ruined, and they might be the means of ruining 1,000 more, and then, in that case, he would be partly accountable for the dreadful destruction of 2,000 men, besides, the misery and anguish of their widows and orphans. Is it not a melancholy thought, to lie down and die, reflecting that some have died drunkards, and others probably will, in consequence of our bad example and influence. Would it not be piercing to the very soul to think, that, great anguish and suffering have been brought upon woman by our pernicious course, thereby, sending many poor orphans out into the world uneducated, to grope and struggle in the valley of poverty for a scanty subsistence, and depriving society of many useful citizens, by our bad practice. See what the Rev. J. Spaulding, of New York, said on the deathless nature and extent of moral influence. He said, "Away among the Alleghanies, there is a spring so small, that a *single ox in a summer's day could drain it dry*. It steals its unobtrusive way among the hills, till it spreads out in the *beautiful Ohio*. Thence it stretches away a thousand miles, leaving on its banks more than a hundred villages and cities, and many thousand cultivated farms; and bearing on its bosom more than half a thousand steamboats. Then joining the Mississippi, it stretches away, and away, some 1,200 miles more, till it falls into the great emblem of eternity. It is one of the tributaries of that ocean, which, obedient only to God, shall roar and roar, till the angel with one foot on the sea, and the other on the land, shall lift up his hand to heaven and swear, that time shall be no longer. So with *moral influence*. It is a rill—a river—an ocean, boundless and fathomless as eternity."

Kind Reader, now look at another comparison. The large and beautiful Mississippi is made of rills, rivulets, brooks and rivers, running in a southerly direction, until it empties into the Gulf of Mexico. The man-destroying, and soul-killing stream, Intemperance, is made of rills, rivulets, brooks and rivers. The moderate drinkers are the rills and rivulets; the very intemperate and drunkards are the brooks and small rivers; and the manufacturers and retailers make the terrible, and withering stream, running through the country of life, until, it plunges into the great Gulf of Destruction. Now, get the moderate drinkers, intemperate and drunkards, "to sign the Pledge," and you will dry up this fountain of destruction, and this will compel the retailers and manufacturers, to stop their hellish business.

Reader,—In this lecture are shown, some of the principles of Grammar, and some of the evils of intemperance. I earnestly request you to examine it carefully and thoroughly, and if you have not a knowledge of the ornamental and profound science of Grammar, I hope that you will not think of remaining destitute of that knowledge, but that you will apply yourself, until you become a critical and philosophical grammarian. Grammar, at home, is a gratification; abroad, an ornament and an introduction; and an education cannot be completed, until a person shall understand the meaning of words, and the proper construction and arrangement of sentences. It teaches us to shun tautology, and to select those different parts of speech which convey the meaning of the speaker or writer, in a concise and proper manner. Mr. Murray says, that, “English Grammar is the art of speaking and writing the English language with propriety;” teaching us to think accurately, by selecting proper Participles, Adjectives, Adverbs and other parts of speech, which have nearly, but not exactly the same meaning of others. Speaking and writing incorrectly, affect the minds and ears of literary persons, as much as jars and discords in Music. Those, who are themselves well taught, cannot take that pleasure in conversing with the ignorant, that they can with the educated, because, their minds and ears are affected, by hearing grammatical rules violated, which are based upon reason. Here, then, you have two excellent things united; grammar enforcing temperance; temperance and its opposite, illustrating grammar. Study well this chart, and you will both talk better, and walk better, in case you ever trip, or reel, now in your speech or your steps. Examine this chart, and the interest of the anecdotes will cause you to learn the grammatical principles with delight; while at the same time, language will become so associated with the great virtue of temperance, that you can never have that virtue out of your mind, until you cease writing, talking, and hearing others talk. Hang this chart up in your room, explain it to your children, look at it every morning, point it out to your visitors, and learn from it at once how to speak correctly, and how to act justly. The anecdotes published in this lecture, illustrating some of the evils of intemperance, are facts, and the events occurred in the places mentioned; but they illustrate only some of its evils. Who can tell all of them? Were they all published?—the world could not contain the books that would be required.

Ladies, we want your aid, we desire your help, we solicit your extensive influence. Although you do not take that active part in public life that man takes, and we do not hear your voices

in the halls of legislation, yet, we sincerely believe that you have a greater influence in the world than man. If the Ladies would give their influence to this cause, and if they would frown upon the delusive and intemperate habit of drinking temperately, (as some call it,) men would reform, they would change their course, and they would not be seen drinking intoxicating liquors. Behold the evils of intemperance! Many are confined in jails and penitentiaries, whose crimes were the effects of intemperance. The chaplain of the Auburn Penitentiary in the State of New York, made a report to the inspectors of that prison in 1843, and the following is an extract. There were

430 there, who had been intemperate drinkers,

222

moderate “

200 were there, whose crimes had been committed under the influence of intoxicating drinks. Hear the profane and blasphemous language. Observe the fights, quarrels, deaths and murders! Behold the poverty, misery, beggary, wretchedness and starvation! Hear the groans and sighs uttered! Take into view the fountains and oceans of tears shed; the orphans, widows and broken hearts made—which are the results of intemperance, and then ask yourselves, if you can withhold your influence from a cause which is calculated to reform man, and to save him from ruin.

But let me in the first place, give you a short sketch of the life, labors, names, and disguises of Alcohol, the Sorcerer.

Sometime in the eighth century, the precise time is not known, Alcohol, the Sorcerer, was born. His parentage is rather obscure, and at this distance of time, the name of his father cannot be discovered. Though his immediate father is unknown, yet, there is good evidence of a near connexion between him and Beelzebub, one of the ministers of Lucifer, the prince of the power of the air. The country which gave birth to Alcohol, was Arabia, but whether it was Arabia Deserta, or Arabia Felix, history does not inform us; most probably, however, it was the former. Alcohol was a promising youth, and it was expected that he would prove a blessing to mankind, but it soon appeared, that he was of a very fiery and malicious disposition, flattering only to deceive, and alluring to betray. There can be no doubt of Alcohol's being a real Sorcerer, for he is now several hundred years old, and instead of manifesting any of those infirmities which come with years, and much hard labor, he is stronger, and more vigorous than ever; besides this, he is too dexterous a thief, to be any thing less than a Sorcerer. It is not saying too much to aver, that, he has taken more money from the United States, than the entire sum paid for the adminis-



The Widow's Appeal, see letter F



They signed the Pledge on the Coffin See letter C



tration of government; nay, so adroit is he, that he has stolen away many a man's brains, and it is very observable, when the Sorcerer has stolen away a man's brains, the man thinks himself wiser than before he lost them, and when he has filched away all of his money, he is richer by far, in his own estimation, than ever. In addition to these exploits, Alcohol, to effect his ends, assumes almost an infinite variety of names, dresses, complexions, and forms, and accommodates himself to every circumstance, taste, disposition, and rank. If his intended victim be wealthy and fashionable, he appears in a rich suit of red and purple, then he is known as Mr. Brandy, he professes to be a physician of eminence, cures indigestion and loss of appetite, and promotes hospitality and fine feeling. If his intended victim be not so rich and fashionable, he assumes a different dress and name, and is called Mr. Whiskey. Sometimes he finds his way into company, as the renowned Mr. Gin, from Holland. On other occasions, he is introduced as a Mr. Rum, from the West Indies, a gentleman of large fortune, and first rate address. Where he finds caution and fear, the Sorcerer works himself into favor, by assuming the demeanor of a mild, sweet, and insinuating gentleman, perfectly inoffensive and agreeable; his name then, is Mr. Toddy. Of late years, however, he has seldom used this name, for most gentlemen, and ladies particularly, have manifested a good deal of distrust as to his usual character, therefore, as all rogues do, he has found it convenient and necessary, in order to deceive, to change his name, and he is now called Mr. Mint Julip, Mr. Cordial, Mr. Whiskey Punch, alias Mr. Beer, Porter, Cider, Wine and Perry, all, or any thing, according to the taste of those upon whom he has a design.

I will now notice in the second place, Alcohol's introduction into a beautiful town, and the misery caused by his becoming a resident. In passing through the United States, Alcohol came to a little place situated among the hills, called the village of Temperance; as flourishing, happy, and industrious a village, as ever the sun shone upon. No sooner did the Sorcerer behold it, than he determined to mar its beauty and to destroy its peace. To accomplish his purposes, he assumed one of his most specious disguises. His calls, at the village, were at first not frequent, and he never intimated a desire to become a resident. By degrees, he insinuated himself into the confidence of the leading men of the place. Some of the most pious persons in the village, seeing he was not that vagrant knave some had represented, opened unto him their doors, and introduced him to their families, always, however, with a word of private caution, not to suffer him to use any familiarity. The parents said, "Children,

you may drink a little; a little will do you good," not thinking that they were sowing the seeds of intemperance. By and by, the Parson, hearing from the members of his church, how peaceably Alcohol demeaned himself, and having frequently in his pastoral visits met with him, invited him to an interview at his own house. Alcohol cheerfully accepted the invitation, and by degrees, the good man was so taken with the Sorcerer, that he could hardly think of spending a day without his company, and very frequently before, and after severe toil in the service of Immanuel, has been known to call for the Sorcerer to cheer his weakness, and to invigorate his powers. Indeed, the Sorcerer has attended ecclesiastical meetings, and one clergyman has frequently introduced him to another, and extolled his virtues. By and by, a house was built for Alcohol in the village of Temperance, and one of the members of the church became his steward. Very soon after this, the inhabitants began to complain of hard times, and the ruinous price of grain, flour and bread. Fighting, gambling, swearing, Sabbath-breaking, and every named and nameless abomination began to prevail. The village of Temperance has been ruined, and its name has been changed by public opinion, to that of Dissipation. It was known as the village of Temperance, county of Morality, and state of Reason, but now it is known as the village of Dissipation, county of Beelzebub, and State of Lucifer. The steward still continues in the service of Alcohol; he has become rich; and he says, that if he should not sell ardent spirits, another would, and he believes, that he is justifiable in so doing. Although many fortunes were squandered, many families ruined, and many widows and orphans were made, in consequence of Alcohol's becoming a resident in the village of Temperance; yet, I wish to notice in the third place, in a particular manner, what became of one person, a very wealthy, amiable, and influential gentleman, Mr. B., who resided in that town. I shall endeavor to show, by Grammar, what he was once, and what he is now, and in order to do this, I must use that part of speech in Grammar, which we call the *Adjective*. Some writers call it the *adnoun*, Mr. Webster calls it the *attribute* of the noun. Nearly all of the modern writers call it the *Adjective*, a word that expresses the quality and describes the noun; as, an *elegant* mansion, a *beautiful* house, an *intelligent* man, an *amiable* lady.

And now, before I go on with Mr. B's history, let me tell you an anecdote illustrative of the Sorcerer's power, and also illustrative of this part of speech, the *Adjective*, to which I have called your attention.

Whilst Judge Scates, one of the circuit Judges of Illinois, was holding a court in Salem, Marion county, he delivered an address on Temperance. He said that a man was tried for murder in another county on his circuit, and the following are the particulars. There was a gathering of the people, and this man became *intoxicated* and very *quarrelsome*. The constable was requested to make him keep the peace. He succeeded in quieting him for a short time, but he soon became more *quarrelsome*, and the officer deemed it proper to take away his gun, fearing that some serious accident might occur. He mildly asked him for it, and having taken it, the constable refused to return it. This refusal enraged him, and he ran towards the constable. His son seeing his father holding a large knife, stepped between him and the officer, to prevent the shedding of blood. The intemperate man struck at the constable, and in so doing, he stabbed his own son, so that he died in a few minutes. When reason had resumed her throne, the father mourned and wept, to think that he had killed his affectionate son. The day of trial arrived, his family and neighbors were there, a great interest was manifested, and the people generally desired to have him acquitted. After the trial, the jury returned with their verdict, and the prisoner came in weeping and trembling, to learn the result. Whether he had been acquitted, and would have his liberty, and would be permitted to live with his family; or whether he had been found guilty of murdering his son, and would be hung in a few days, and his spirit would have to appear before Almighty God, to give an account for what he had done here, were reflections which deeply affected him. The foreman of the jury, read the verdict as follows:—We, the jury, find the prisoner not guilty of the crime of murder. His mourning was instantaneously turned into rejoicing, and he was so much excited, that it produced much confusion in the Court House. He went to Judge S., took him by the hand, and solemnly vowed that he would not drink another dram. Judge S. said, that he had since learned, that notwithstanding this man had killed his own son, and had passed through such affecting scenes in prison, and at the trial, and had made such solemn vows, that he had commenced drinking again.

He was once *mild* and *peaceable*;
But now, he is *noisy* and *quarrel-*
some.

He was once *wealthy* and *inde-*
pendent,
But now, he is *poor* and *dependent*.

What a change: from a state of independence and competen-

cy to that of poverty, dependence and suffering,—from pleasure and happiness, to that of wretchedness and misery.

He was *kind* and *obliging*;
But now, he is *unkind* and *disoblig-*
ing.

He was *moral*, *affectionate* and
merciful;

But now, *immoral*, *hard hearted*
and *unmerciful*.

He was *grateful* and *respectable*;
But now, he is *ungrateful* and *des-*
picable.

He was *tall* and *elegant*;
But now he is a *huge*, *bloated*,
loathsome creature.

He was *frank*, *sincere* and *honor-*
able;

But now, he is *base*, *insincere* and
dishonorable.

He was a *robust* and a *healthy*
man;

But now, he is *sickly* and *unhealthy*.

Having shown what Mr. B. was once, and what he is now, by the use of the *Adjective*, I will now endeavor to show in the fourth place, by grammar, in what manner he was once received, and how he is received at this time. How he treated his family once, and how he treats them now. How he acted once, and how he acts now. I shall do this, by the use of that part of speech, which we call the *Adverb*. Mr. Webster calls it the modifier. An *Adverb* is a part of speech, used to modify the sense of a *Verb*, *Participle*, *Adjective*, and another *Adverb*. It modifies these four parts of speech, but it modifies the *Verb* oftener than any other, and it sometimes expresses the manner of the action; as, the birds fly *swiftly*, the clouds move *slowly*, the waters run *rapidly*.

He was *twice* elected;
But *lately*, he has been *twice* de-
feated.

He was *enthusiastically* cheered;
But *to-day*, he has been *often*
hissed.

His hand was *warmly* clasped,
and *affectionately* shaken;

But now, it is *frequently* refused
and *coldly* taken.

He acted *prudently*, *consistently*,
openly and *frankly*;

But now, he acts *imprudently*, *in-*
consistently, and *deceitfully*.

His talents and virtues were *high-*
ly extolled;

But now, they are *seldom* mention-
ed, and *nearly* destroyed.

B

Perhaps, his pious wife is praying in her closet for her husband, and she hears him cursing and swearing. His blasphemous words pierce to the very bottom of her soul. The tears start again from her eyes, they roll down her cheeks, her bosom heaves, and she exclaims, Oh! Lord, have mercy on my profane and intemperate husband.

His words were *reverently* and
respectfully spoken;

But now, they are *irreverently* and
blasphemously uttered.

His course was *generally* appro-
bated;

But now, it is *universally* con-
demned.

His riches were *fast* increasing ;
But *now*, they are *rapidly* dimin-
ishing.

He went *daily* and *hourly* to his
store ;

But *now*, he goes *daily* and *hourly*
for his dram.

His company was *eagerly* sought ;
But *now*, it is *generally* shunned.

His children were *affectionately*
admonished ;

But *now*, they are *shamefully*
beaten.

His wife was *kindly* and *affection-
ately* treated ;

But *now*, she is *cruelly* and *unmer-
cifully* whipped.

I will now inform the reader, in the fifth place, by using the Participle, another part of speech in Grammar, what he was *doing* once, and what he is *doing* now. The Participle is a derivative word, derived from the Verb, and it partakes of the nature of the Verb, and also of an Adjective. Verbs have three Participles, the Present, Perfect, and the Compound perfect. The Present Participle always ends in *ing* ; as, *running*, *walking*, *going*. One kind of Present Participle has one property of the Verb, and that property is action. I will give a few examples of this, and the reader will observe that the participles are printed in italics.

Mr. B. was *going* to his store ;
But *now*, he is *going* to the coffee
house.

He was *attending* to his business ;
But *now*, *wandering* about, and
contriving how he shall get Al-
cohol.

C

He was *walking* into his store ;

But *now*, he is *walking* into the
grocery.

The citizens of the beautiful and flourishing town of New Lisbon, Columbiana County, Ohio, selected a day for hunting foxes, in 1843. An individual, in the morning before going a hunting, went into a grocery to purchase liquor, and then started for the woods. He in the course of the day, became intoxicated, and at night he was unable to return home. His son, being with him, and finding that he could not get his father to go, left him, and went home, expecting that his father would soon come. During the night he was frozen to death, drunk, and the next morning he was carried into a grocery in New Lisbon. On that day, the people who sold liquors, rolled their barrels and casks into the streets, and they poured the contents of the same on the ground. On the coffin at the grave, 70 signed the Pledge, and a contribution was then taken in behalf of the poor disconsolate widow, and the man who sold the liquor the day before, contributed fifty dollars.

That man was <i>walking</i> into his store ;	He was <i>laboring</i> every day ;
But now, he is <i>lying</i> in the grave.	But now, he is <i>mouldering</i> in the dust.

These Participles have only one property of the Verb, and that property is action, but the following Participles have two properties of the Verb, the property of action, and the property of government.

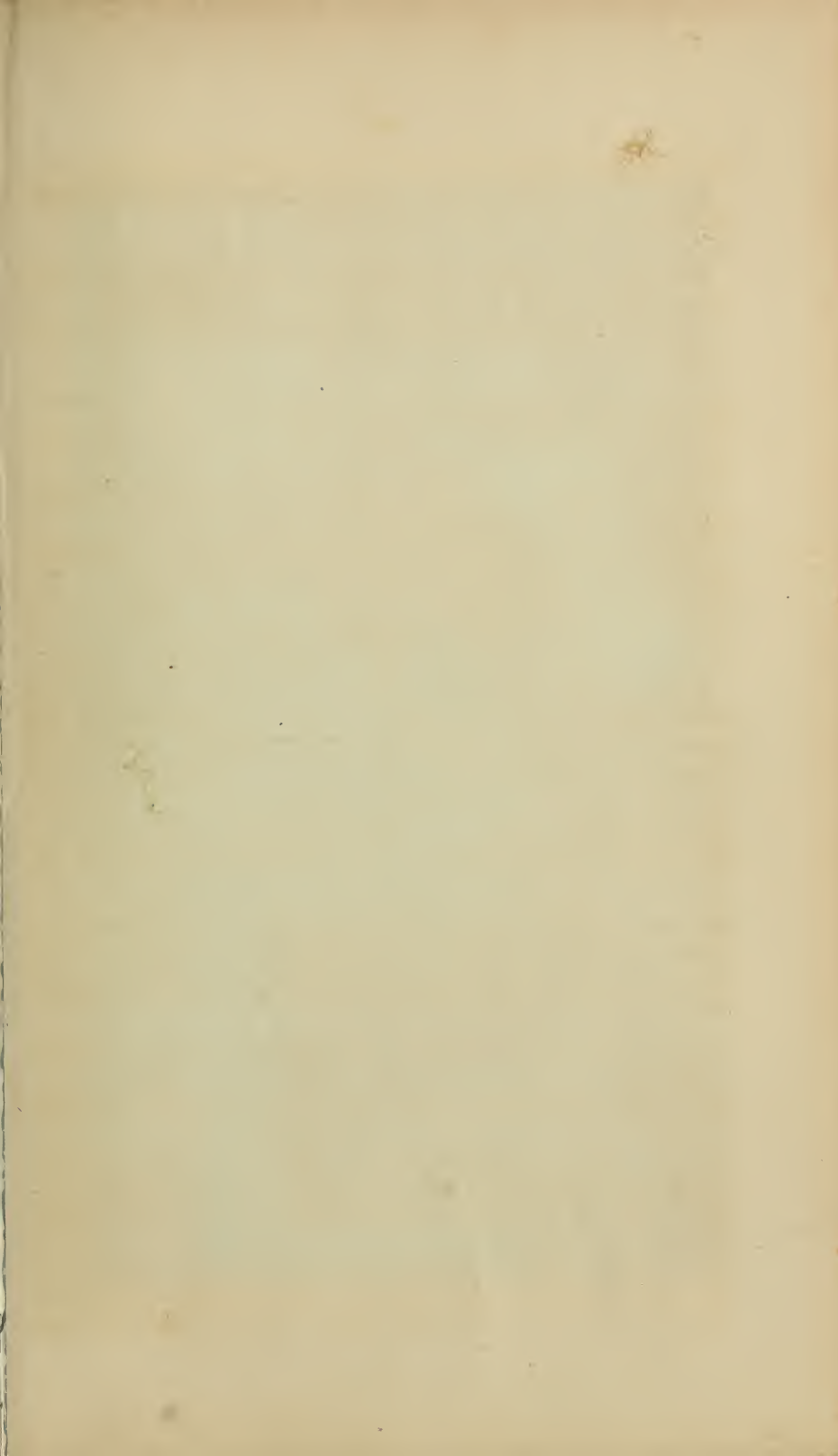
He was <i>selling</i> goods for cash ;	He was <i>buying</i> and <i>receiving</i>
But now, he is <i>selling</i> his reputation for Alcohol.	goods :
He was <i>giving</i> or <i>exchanging</i>	But now, he is <i>buying</i> and <i>receiving</i>
goods for cash or produce ;	poison.
But now, he is <i>giving</i> and <i>exchanging</i> his character for rum.	He was <i>supporting</i> and <i>educating</i>
He was <i>accumulating</i> property ;	his family ;
But now, he is <i>losing</i> money.	But now, he is <i>beating</i> , <i>beggar</i> ing and <i>abandoning</i> them.

D

Mr. —, a merchant, for whom I once labored as a clerk, was in the habit of gambling and drinking. On one night I was aroused from sleep by loud talking, cursing and swearing. I learned by the conversation, that my employer, Mr. —, had lost money by gambling with a merchant who traded on the opposite side of the street. He had come into the store to receive what he had won from my employer. I was afraid that one or both would lose their lives, for they swore terribly, and threatened to kill each other. A few days after this, Mr. —, having about \$7000, started for the city of New York, to purchase goods. He stopped at a village about twenty miles from home, and commenced drinking and gambling. The next morning he was found dead, and his friends could not find a dollar by him.

That man was <i>accumulating</i> property ;	He was <i>giving</i> cash for merchandise ;
But lately, he has been <i>losing</i> money.	Now, he is <i>giving</i> his account to Almighty God.

I now purpose to exhibit in the sixth place, by the Perfect and Compound Participles, some more of the evils of Intemperance, brought on this man and his family. The Perfect Participle is derived from the Verb, and it denotes an action perfected and finished. Some Perfect Participles resemble Verbs, and they may be known from Verbs, by their not having nominatives, and by placing the word *being* before them. The reader is in-

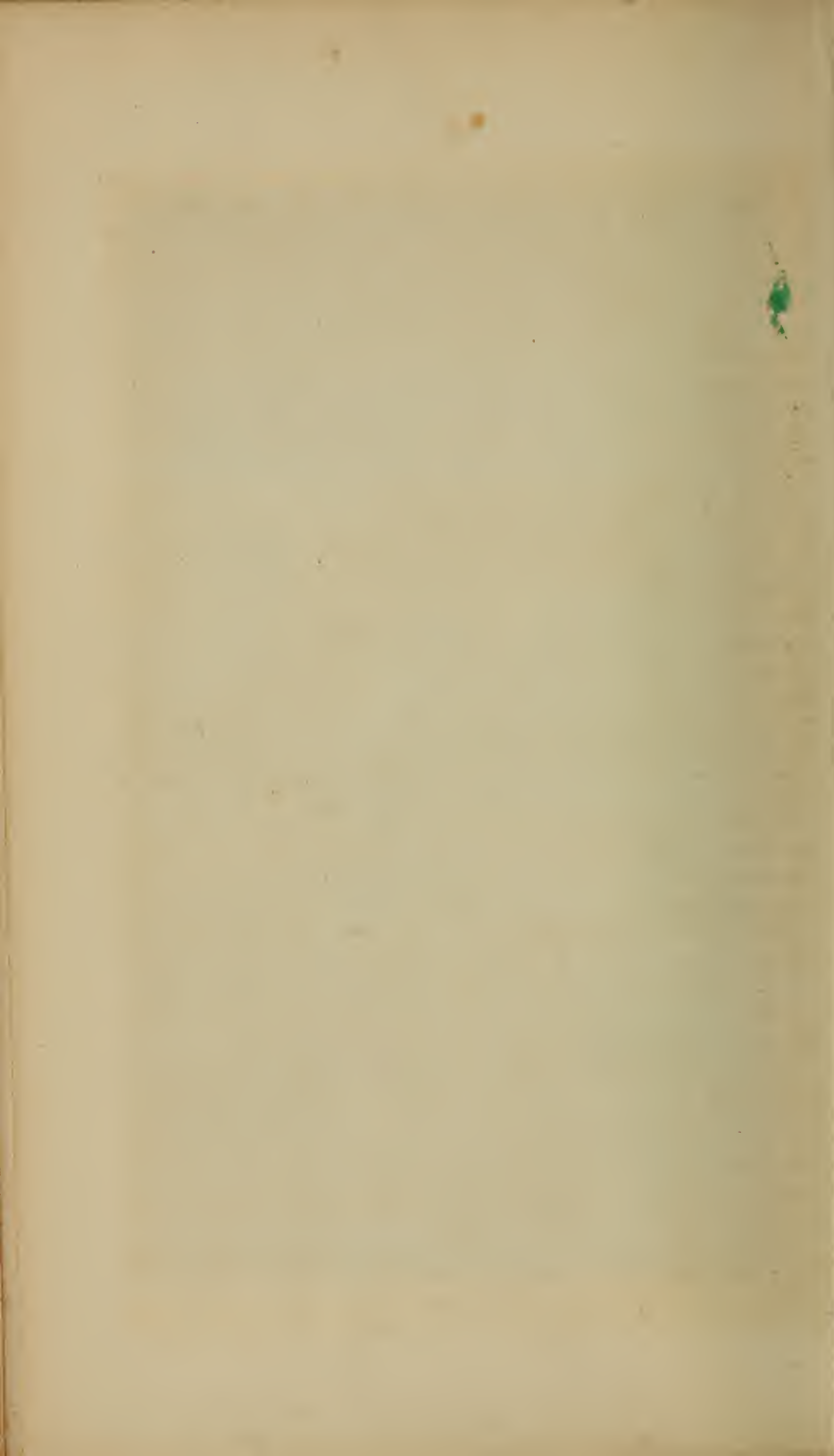




See No 5. Objective Case



See No 4. Active Transitive Verb.



formed, that the Perfect Participles are printed with italic letters. *Drunk* with liquor, Mr. B. omitted his business. *Shunned* and *abandoned* by his former friends, he associated with intemperate men and with drunkards. Nearly *ruined* by drinking, he became an outcast from society. The present and the Perfect Participles united or joined together, make a compound Participle. This part of speech denotes an action performed in the Pluperfect tense. *Having neglected* his business, his crops were destroyed. *Having spent* and *squandered* his property, he became poor. *Having been* cheated when intoxicated, he became revengeful. *Having lost* his money by gambling, he killed a man.

That endearing and affectionate name, Mother, was undoubtedly mentioned by the children, more than a thousand times in the course of a few years, during their residence in the village of Dissipation, asking for things which their mother could not give, in consequence of intemperance. I now refer to that time, when Mr. B. had become a poor drunken man, who had ruined and prostrated his character, grieved and wounded the feelings of friends, who had wasted and squandered a property, left by an affectionate relative, or obtained through his own industry; and who had starved, abused, and abandoned an affectionate family. The noun Mother, in the following examples, is in the second person, singular number, and in the nominative case, independent, because, there is a direct address made.

Mother, what made the sheriff sell our house, store, goods, cattle, horses, carriages, and furniture? *Mother*, the teacher wants the money for my tuition. *Mother*, what makes you cry and weep so much, will Pa beat and whip you again when he comes?

Many more affecting examples might be given, by using tautology.

E

I will now give an example of a Noun placed before a Participle, and being independent of the rest of the sentence.

Mr. B. having lost his property, having abused, starved and abandoned an affectionate family, his wife was sent to the poor-house. Sometimes a part of a sentence is in the nominative case to the Verb, or the object of an Active Transitive Verb, as, *To reflect what has become of Mr. B. and his family, and to see intemperance ruining thousands of families*, should induce every man and woman to sign the "Pledge."

The words, that are in italics, coming before the verb *should induce*, are in the nominative case to it.

Relative Pronouns are such as relate in general to some word or phrase, going before, which is thence called the antecedent.

They are known by the list, viz: who, whose, whom, which, what, that and as. This list is not put down in this form, in any of the Grammars. I will now proceed to dwell upon these words separately, and parse them according to the rules of Grammar.

F

The citizens of a town in Pennsylvania, met according to the statute, to determine how many licenses they would petition the County Court for, the ensuing year. There was a very full attendance; and there were seated among others the clergyman of the village, the deacon, and the physician. A resolution was before the meeting, mentioning the number they desired to have granted, and no opposition was manifested. The Chairman said, Gentlemen, are you ready for the question? Many said, question, question. At that instant, a low feeble voice was distinctly heard, and all eyes were immediately turned to see from whence it came. It was the voice of a woman, in a remote corner of the house. She was an old woman, whose countenance was the painful index of no light suffering, and yet, there was something in the movement of her bright eye, which told that she had been, what she was not at that time. She addressed the chairman, and said, with his permission, she desired to say a few words. "You all know who I am. You are well aware, that I was the mistress of one of the best estates in this borough; but I am now a poor disconsolate widow, and my home is in yonder poor-house. My husband and five sons were once temperate, no woman had a kinder husband, and no mother had more affectionate sons, but where are they now. Doctor, I ask you where are they?—in yonder grave yard, (pointing,) and they fill six drunkards' graves. Doctor, what made them drunkards? You came and drank with them, you told them that temperate drinking would do them good; and you now occupy that elegant mansion which we once owned. You, too, sir, (addressing the Clergyman,) came and drank with my husband,—my sons thought they might drink with safety, because they saw you drink. Deacon, you sold my husband and sons rum, that made them drunkards, and you now own that beautiful farm in the country, which you obtained by selling them drams. I have now done my errand, I have performed my duty, and I shall go back to the poor-house, for that is my home. Rev. Sir, Doctor, Deacon, I shall never see you again, until I meet you at the bar of Almighty God. You must meet me there, and that ruined and lost husband, and those five sons, who, through your influence and solicitude, fill the graves of six drunkards." The old wo-

man sat down, and perfect silence prevailed, until broken by the President, who rose to put the question to the meeting, Shall we petition the court to issue licenses for this borough the ensuing year? One unbroken NO, was uttered, that made the very walls re-echo with the sound, which told the result of the old woman's appeal.

The woman *who* lives in the Poor-House, appeared and spoke at the meeting. The word *who*, is a Relative Pronoun, feminine gender, third person, singular number, because the antecedent, *woman*, is with which it agrees. RULE.—Relative Pronouns agree with their antecedents in gender, person, and number, and it is in the nominative case to the Verb *lives*. RULE.—The relative is the nominative case to the verb, when no nominative comes between it and the verb. Mr. B., whose property has been sold in consequence of intemperance, was once respected. The word *whose*, in this example, is a relative pronoun, masculine gender, third person, singular number, because the antecedent, Mr. B. is, with which it agrees. RULE.—Relative Pronouns agree with their antecedents in gender, person and number; and it is in the possessive case, and governed by the noun property. RULE.—A noun or pronoun, in the possessive case, is governed by the noun it possesses. Mr. B. *whom* Alcohol ruined, was wealthy, influential and amiable. *Whom*, in this sentence, is a relative pronoun, masculine gender, third person, singular number, because the antecedent *is*, with which it agrees. RULE.—Relative Pronouns agree with their antecedents in gender, person, and number, and the relative *whom* is in the objective case, and governed by the verb *ruined*. RULE.—When a nominative comes between the relative and the Verb, the relative is governed by the following Verb, or by some other word in its number of the sentence. In this example, there is a nominative that comes between the relative and the Verb, and that nominative is Alcohol, consequently, the relative is governed by the following verb. In the following sentences, *who*, *whose*, and *whom*, are relative pronouns of the interrogative kind, and when there are answers to the questions, we give gender, person, number and case to them, and apply the rules, as, *Whom* did Alcohol ruin?—Mr. B? *Whom*, is a relative pronoun of the interrogative kind, because it is used in asking questions. It refers to Mr. B. for its subsequent. RULE.—When the relative pronoun is of the interrogative kind, it refers to the word or phrase containing the answer to the question for its subsequent, which subsequent must agree in case with the interrogative, masculine gender, third person, singular number, because the subsequent is with which it agrees. RULE.—When the relative pronoun is of the inter-

rogative kind, it generally agrees with the subsequent in gender, person and number. *Whom* is in the objective case, and governed by the verb *did ruin*. **RULE.**—When a nominative comes between the relative and the verb, the relative is governed by the following verb, or by some other word in its own number of the sentence, *Who* was amiable? *Whose* family was abused? *Whom* did the people honor? We do not give gender, number and person to these relatives, because there are no answers to the questions, but we give them a case, and apply the rule.

Whoever reads this lecture should understand it. Analyzed, it reads, he or she should understand this lecture who reads it. *Whoever*, *whosoever*, and *whomsoever*, are compound pronouns. *Which* is next in order. *Which* book do you prefer? In this sentence, which is an interrogative adjective, and it belongs to the noun book. The word *which*, in the following sentence, is a relative pronoun; as, the liquors which men sell, cause many quarrels, paupers, murders, and ten thousand other evils. *Which*, in this example, is a relative pronoun, neuter gender, third person, plural number, because the antecedent liquors is with which it agrees. **RULE.**—Relative pronouns agree with their antecedents in gender, person and number, the relative is in the objective case, and governed by sell. **RULE.**—When a nominative comes between, &c., &c. *What* is five parts of speech, and this word is the most intricate and complex part of speech of any other. In this last sentence *what* is a noun, and in the nominative case to the verb *is*. What did the lady say to the gentleman? This gentleman was in the habit of visiting this lady, and he intended to make the proposition of marrying, which she anticipated. She was a member of the Washingtonian Society, but he was not. She had frequently talked to, and reasoned with him about his becoming a member, observing, that some of the most talented and respectable men had fallen victims to intemperance, and that the only safe and sure way was not to touch the poison, (as she called.) He, (being a temperate man,) said, that it was difficult sometimes to refrain when in company, and that wine and mint julips were harmless, creating hospitality and fine feelings. She concluded to make one more effort to influence him to become a member. What did the lady say to the gentleman? She observed in a mild, winning and respectful manner, that she respected him, and had spent many hours agreeably with him, and that she regretted the thought of losing his interesting company; yet, *she had determined not to marry a man who would drink, and would refuse to become a member of the Society.* (The reader is informed that this gentleman went im-

mediately and signed the Pledge.) This occurred in Cincinnati. *What*, in this example, is a relative pronoun of the interrogative kind, because it is used in asking questions, and it refers to the phrase containing the answer to the question for its subsequent, viz. *She had determined not, &c. &c.*, which subsequent must agree in case with the interrogative. *What* is in the objective case, and governed by the verb *did say*. RULE.—When a nominative comes between the relative and the verb, the relative is governed by the following verb, or, by some other word in its own number of the sentence.

Mr. B. *drank what* men *sold* him. In this sentence *what* is a compound relative pronoun, because it can be changed into *that*, *which*, or the thing *which*; both parts are in the objective case. Analyzed, it reads *that which*, or the *thing which* men sold him. *That*, the antecedent part of *what*, is a pronominal adjective, parsed as a noun, neuter gender, third person, singular number, and in the objective case, and governed by the verb *drank*. RULE.—Active transitive verbs govern the objective case. *Which*, the relative part, is a relative pronoun, neuter gender, third person, singular number, and it agrees with *that*, its antecedent. RULE.—Relative pronouns agree with their antecedents in gender, person and number. *Which* is in the objective case, and governed by the verb *sold*. RULE.—When a nominative case comes between the relative and the verb, then the relative is governed by the following verb, or by some other word in its own number of the sentence. In the following sentence, *what* is a compound relative, and one part is in the objective case, and the other is in the nominative. Men sell *what* produces more than ten thousand evils. Analyzed, it reads, men *sell that which* produces, &c. *That*, the antecedent part of *what*, is a pronominal adjective, parsed as a noun, neuter gender, third person, singular number, objective case, and governed by the verb *sell*. RULE.—Active transitive verbs, &c. &c. *Which*, the relative part, is a relative pronoun, neuter gender, third person, singular number, because the antecedent *that*, is with which it agrees. RULE.—Relative pronouns agree with their antecedents in gender, person and number, which is in the nominative case to the verb *produces*. RULE.—The relative is the nominative case to the verb, when no nominative comes between it and the verb. *What* ruined Mr. B. was Alcohol; *that* was Alcohol which ruined Mr. B. In this example both parts are in the nominative case. The antecedent *that* is in the nominative case to the verb *was*, *which*, the relative part, relates to *that*, its antecedent, with which it agrees in gender, person and number. RULE.—Relative pronouns agree with their antecedents, &c., &c., &c. *Which* is in the nomina-

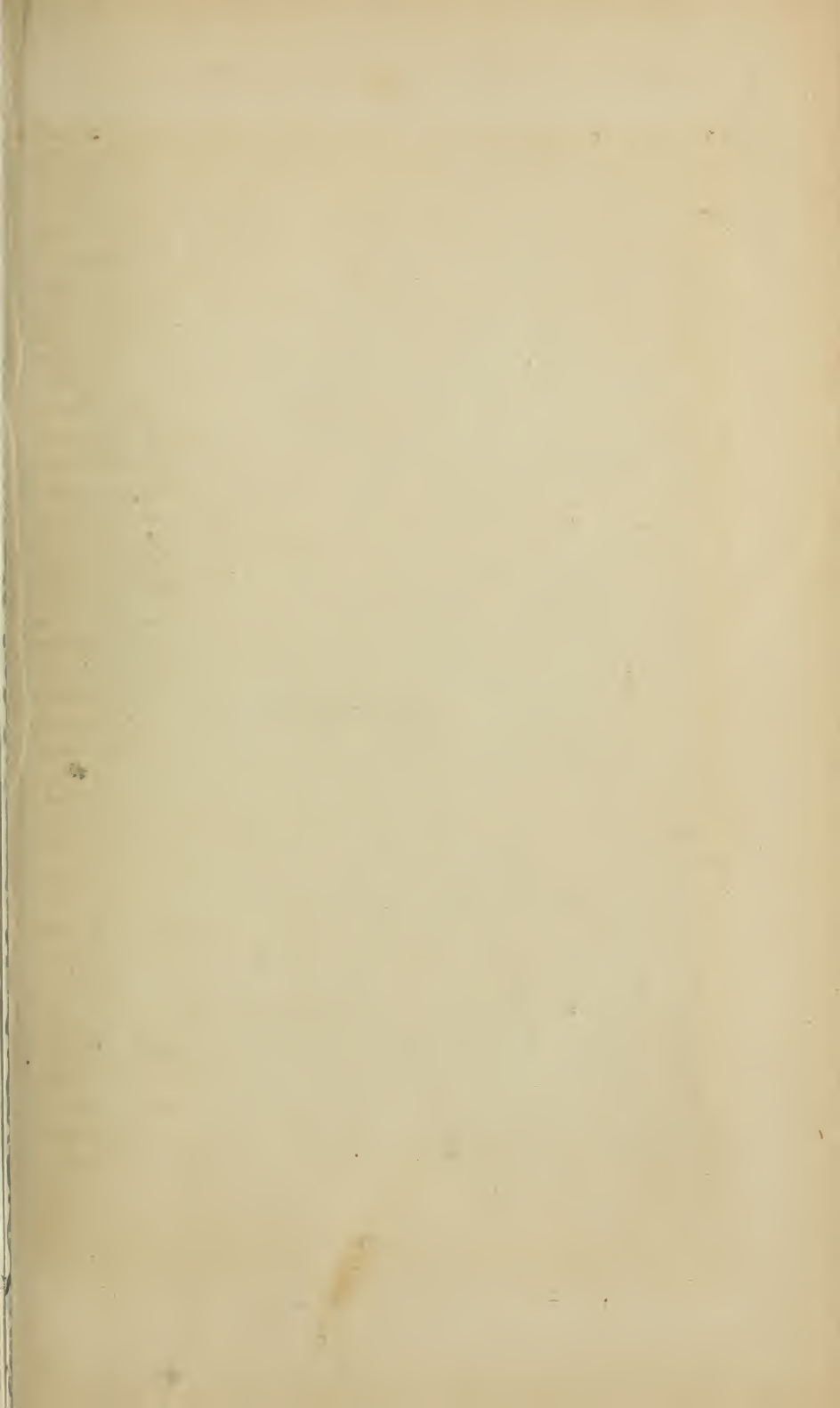
tive case to the verb *ruined*. RULE.—The relative is the nominative case to the verb, when no nominative comes between it and the verb. In the following sentence, *what* is an interjection.

What! shall we behold Alcohol, the sorcerer, stealing men's brains; filching from them their money, ruining families, and breaking the heart of woman, without our throwing our influence in favor of the cause of temperance? Governor Briggs, of Mass., at the Boston State House said, that in 81 towns in that State, 13,000 drunkards had been restored to sobriety by the efforts of the Washingtonians. *What* man will refuse his influence?

What, in this last example, is an interrogative adjective, and belongs to the noun *man*. The word *that*, is next in order. It is three parts of speech in different sentences. Reader, beware *that* you shun the road that leads to intemperance. The first *that*, in this sentence, is a conjunction. In the following it is a pronominal adjective, and it belongs to the noun; as, *that* man will probably be a drunkard, unless he stops drinking. He *that* drinks ardent spirits should reflect, how rapidly his health is declining, how fast his riches are diminishing, and how often his wife sighs and weeps, because of his intemperance. *That* is a relative pronoun, masculine gender, third person, singular number, because its antecedent *he* is with which it agrees. RULE.—Relative pronouns agree with their antecedents, &c., &c., *that* is in the nominative case to the verb *drinks*, and governs it. RULE.—The relative is the nominative case to the verb, when no nominative comes between it and the verb. When *who* or *which* can be used as a substitute, then *that* is a relative pronoun. I will now proceed to dwell upon *as*. It is three parts of speech, an adverb, a conjunction, and a relative pronoun. The United States, as justly as Great Britain, can boast of her civil and literary institutions. *As*, which comes before justly, is an adverb, and it qualifies justly. *As*, which comes after justly, is a conjunction. Let such as presume to drink ardent spirits, take heed or they will be drunkards. *As*, in this last example, is a relative pronoun, and it relates to persons understood, masculine and feminine gender, third person, plural number, because its antecedent is with which it agrees. RULE.—Relative pronouns agree with their antecedents in gender, person and number, *as* is in the nominative case to the verb *presume*. RULE.—The relative is the nominative case to the verb, when no nominative comes between it and the verb. *As* is generally a relative pronoun, after the words *such*, *man*, and *same*.

MODES AND TENSES.

MODE is a particular form of the verb, showing the manner in which action, passion, or being is represented. Verbs have



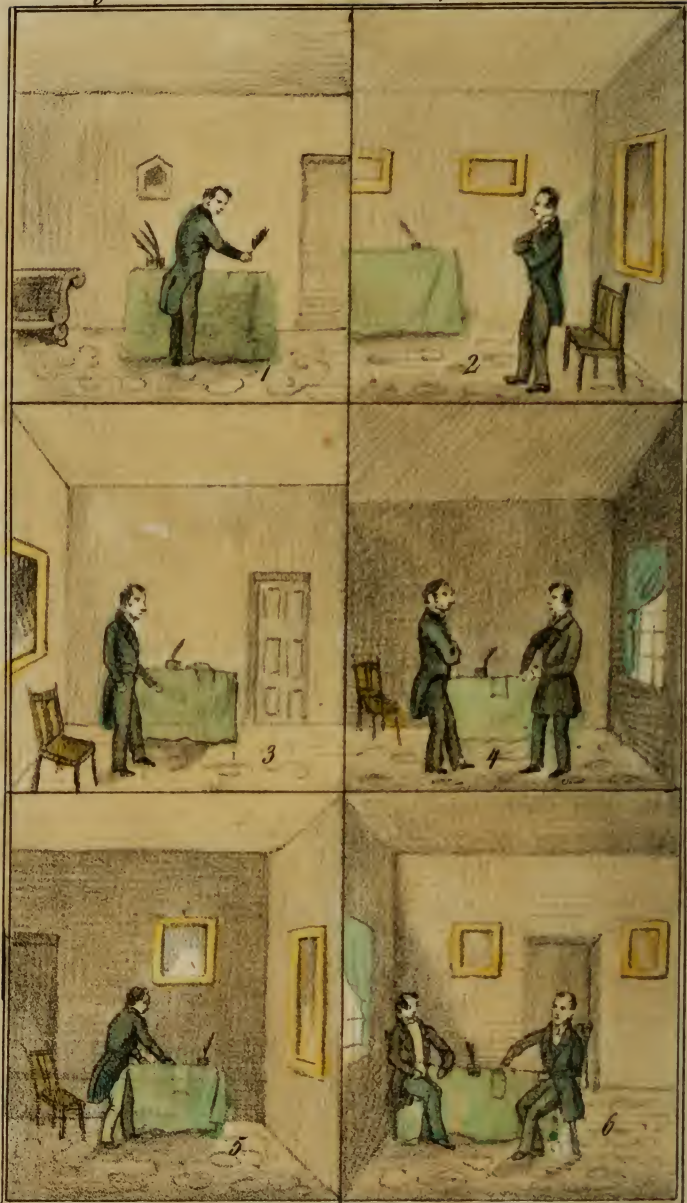
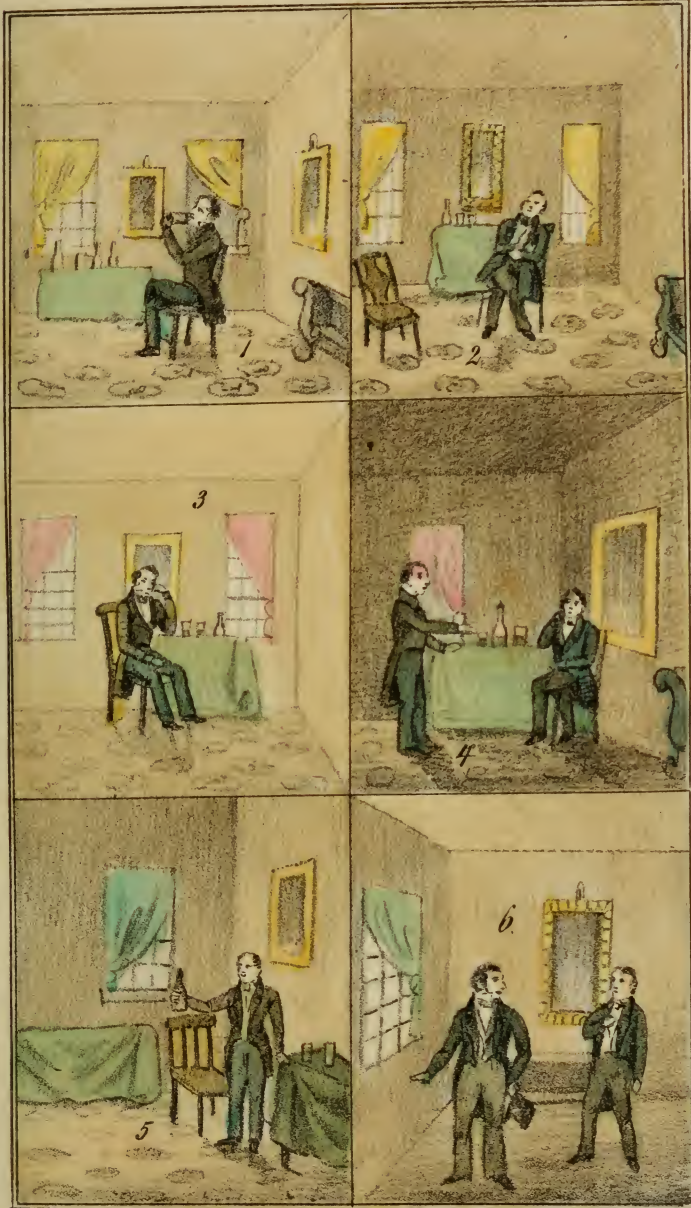


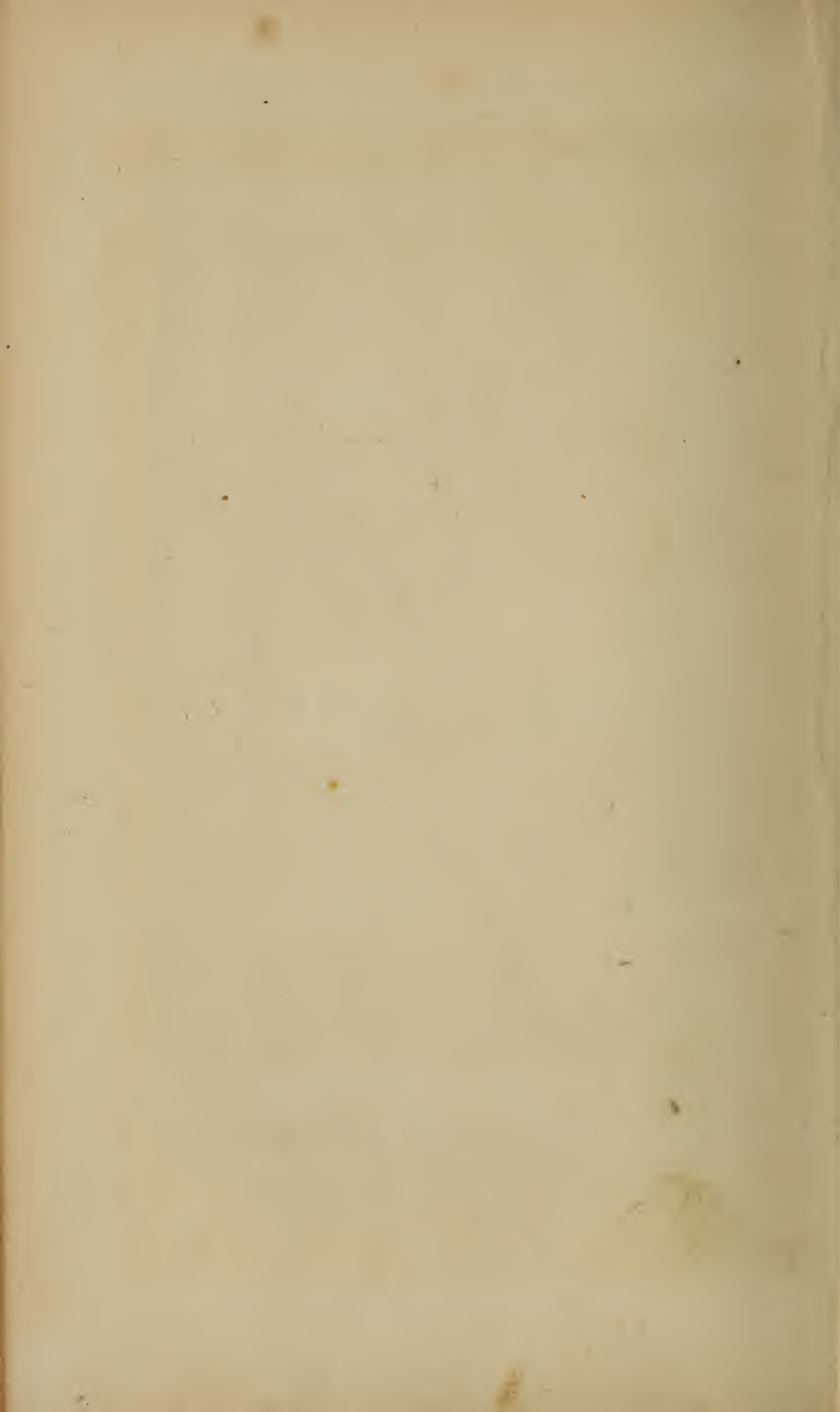
Fig 1 Present Tense
: 3 *Perfect*
: 5 *First Future*

Fig 2 Imperfect Tense
: 4 *Pluperfect*
: 6 *Second Future*



*Fig 1. Present Tense
 " 3. Perfect
 " 5. First Future.*

*Fig 2. Imperfect Tense
 " 4. Pluperfect
 " 6. Second Future.*



five Modes. The *Indicative* simply indicates or declares a thing; as, *I drink*, or it asks a question, *does he write?* Who wrote that?

EXPLANATION 1st:

This Diagram is divided into six Squares, to represent the six Tenses, of the *Indicative Mode*. THE 1st SQUARE represents the *Present Tense*; as, *I drink*, and it represents a man drinking in the square. This square is light, because the present tense of a verb is easily known. The present Tense expresses what now exists, and is now taking place. The 2nd SQUARE represents the *Imperfect Tense*. The *Imperfect Tense* expresses what took place within some period fully past; as, *I drank*. A man in this square is represented, sitting with his arms folded. This square is dark. The 3d SQUARE represents the *Perfect Tense*. The *Perfect tense* expresses what has taken place, conveying an allusion to the present; as, *I have drunk*. This is not as dark as the 2d, but darker than the 1st, because a man is represented as having drunk a few minutes before the present tense, the action having been performed between the present and imperfect tenses. The 4th SQUARE represents the *Pluperfect Tense*. The *Pluperfect Tense* expresses what had taken place before another past action mentioned; as, *I had drunk* before you came. This square is very dark, because the action had been performed before the action performed in the Imperfect Tense, consequently, it is the darkest of all, and darker than the 2d square. A man, in this fourth square, is represented as talking to another, informing him that he *had drunk* before he came. The action of drinking had been performed before the action of coming. The 5th SQUARE represents the *First Future Tense*. The *First Future Tense* expresses what will take place hereafter; as, *I shall or will drink*. Half of this square is light, and the other half is dark, because an action is sometimes performed in a short time after the present, and other actions will be performed in a year, or in the course of time. In this 5th square, a man is represented as having the bottle and glass, nearly ready to drink. The 6th SQUARE represents the *Second Future Tense*. The *Second Future Tense* expresses what will have taken place, before some future time mentioned before; as, *I shall or will have drunk*, before you come to-morrow. Two-thirds of this square is light, and the other is dark, because the action of the *Second Future Tense*, is performed before the action of the First Future. In this square a man is represented as informing another, that he *shall have drunk* before he comes to-morrow.

THE SUBJUNCTIVE MODE represents a thing under a condition, motion, wish, or supposition, &c., preceded by a con-

junction, expressed or understood, and attended by another verb, as, if I *sign* this pledge, can I keep it?

EXPLANATION 2nd:

This Diagram is divided into six Squares, to represent the six Tenses of the *Subjunctive Mode*. The names of the six Tenses are the same as those of the Indicative Mode, viz: the Present, the Imperfect, the Perfect, the Pluperfect, the First Future Tense, and the Second. The definition of the Tenses and the arrangement of the Squares, are the same as those of the Indicative Mode. See the description of the Squares of the Indicative Mode, and you will discover that the form and coloring of the Squares representing the Tenses of the Indicative, and of the Subjunctive Modes are alike. In the 1st SQUARE of the Subjunctive Mode, a man is about signing the Pledge; as, if I *sign* this Pledge, can I keep it? In the 2d Square a man is represented as thinking about the motive that induced him to sign it; as, if I *signed* it, I did it to save myself from ruin. 3d SQUARE. If I *have signed* it I did it with a view to benefit myself and family. 4th SQUARE. In this Square, one man is talking to another, and saying, if I *had signed* it before, it would have saved my property. I might have been a useful and respectable citizen. It would have prevented the tears flowing from the eyes of my affectionate wife. Her heart would not have been broken. My children might have been educated. They would have been respected. If I *had signed* it before. 5th SQUARE. In this square, a man is represented as reflecting as follows:—If I *shall sign* this Pledge, that intemperate friend of mine will do the same. 6th SQUARE. In this square, a man is represented as talking to another as follows; as, if I *shall have signed* this Pledge before you return to-morrow, my wife will greatly rejoice.

EXPLANATION 3d.

THE IMPERATIVE MODE is used for commanding, exhorting, entreating, or permitting; as, *depart* thou, *remember* my admonitions, *tarry* a while longer, *let* us stay, *go* in peace. This drawing not only represents the Imperative Mode, but it also illustrates the reformation of a reformed drunkard; as, Wife, *take* this dress for yourself, and these clothes for the children. The draymen will soon come with provisions. I have purchased them by my industry, during the past week, and thank the Lord that I have been able to keep the Pledge,

This reformation and this act occurred in the city of Baltimore. Reader, the verb *take* is in the Imperative Mode, Present Tense, second person, singular number, because its nominative *thou* or *you*, is with which it agrees. Look at the drawing under EXPLANATION 3d, and see how rejoiced his wife and children are, reflect-

ing that her husband and their father has kept the Pledge during the week, and that he has come home a sober man, with clothes and provisions, they being in want of food and raiment; nearly destitute of the necessaries of life.

EXPLANATION 4th:

THE POTENTIAL MODE implies possibility, necessity, liberty, power, will or obligation; as, it *may rain*, we *must eat and drink*, he *may go or stay*, I *can ride*, he *would walk*, they *should learn*. THIS DIAGRAM is divided into four Squares, representing the four Tenses of the Potential Mode, viz: the Present, the Imperfect, the Perfect, and the Pluperfect Tense. The 1st Square represents the Present Tense, and in it a man is represented as speaking to another, trying to get him to sign the Pledge; as, I *must present* this Pledge to you; I *may induce* you to sign it; I *can assure* you, you will never regret it. The Present Tense expresses what now exists, or now takes place. The 2d Square represents the Imperfect Tense. The Imperfect Tense expresses what took place within some period fully past. In this Square a man is represented as speaking to the other who has the Pledge; as, you *might or could offer* it without any offence. The 3d Square illustrates the Perfect Tense. The Perfect Tense expresses what has taken place, conveying an allusion to the present. In this Square, a man is represented as saying to the one who has the Pledge, you *may have offered* it to some other person, but you have not to me before now. The 4th Square illustrates the Pluperfect Tense. The Pluperfect Tense expresses what had taken place before another past action mentioned. In this Square, the man who has the Pledge speaks to the other as follows: I *might, could, would or should have offered* it, before that meeting was held. See the explanation of the first four Squares of the Indicative Mode,

EXPLANATION 5th:

THE INFINITIVE MODE expresses action, passion, or being, in a general and unlimited manner, having no nominative, consequently, neither person, nor number; as, to *sign*, to *write*. This Diagram is divided into two Squares, to represent the two Tenses of the Indicative Mode, viz: the Present and the Perfect; as to *sign*, to *have written*.

NO. 1.

This drawing represents Mr. B., a gentleman of wealth, his wife, and a room furnished with beautiful furniture. He is a moderate drinker, drinking about three times a day, before eating, to create an appetite, and to produce hospitality and fine feelings. It also illustrates the possessive case; as, the *gentleman's* property. The possessive case denotes ownership.

NO. 2.

Represents Mr. B. drinking in a coffee house with others. He is beginning to descend the road to Intemperance, and neglecting his business. It illustrates the nominative case. The nominative case is the actor or subject of the verb, and it sometimes does something; as, Mr. *B.* drinks.

NO. 3.

It appears by this drawing, that years have passed, and that Mr. B. appears dejected, having lost some of his property by intemperance. It also illustrates the neuter verb; as, the table *stands* on the floor.

NO. 4.

This drawing represents that Mr. B., who was once wealthy, has become a very intemperate man, and that he is now compelled to use jugs instead of decanters. His wife appears dejected, and very melancholy. She undoubtedly is thinking about the riches, and the flattering prospects they once had, the happiness they once enjoyed, and contrasting her present situation with the one when she was first married. She glances at the future, and beholds want, misery, starvation, and beggary approaching, and it is altogether probable that some of these have been realized by this dejected woman. This drawing represents the active transitive verb; as, Mr. B. *drinks* whiskey.

NO. 5.

This drawing represents, that Mr. B. in consequence of his intemperance, has become a poor drunken man, and that he is abusing and endeavoring to beat his family; trying to drive them out of the house. He is falling, his wife is weeping, and his children are looking, and trembling at the conduct of a cruel and intemperate father. The chairs, and the poor old furniture are indicative of poverty and suffering. Reader, now look at the drawing No. 1st, and see what intemperance has done. Mr. B. would not have been a drunkard, would not have lost his property, and would not abuse an affectionate family, if he had signed the pledge when he was first married, and if he had kept it as a man of honor. No. 5 also illustrates the objective case. The objective case is the object of an action, or of a relation, and it sometimes has something done to it; as, Alcohol throws Mr. *B.* It likewise exhibits the Imperative Mode; as, *leave* my house immediately.

NO. 6.

Represents, that the people are holding a Temperance meeting, and that Mr. B. is now signing the Pledge. He has been induced to do so, by the solicitations of his friends, and in consequence of the earnest entreaties of an affectionate wife, reflecting, that,

as others have been reformed, and have been restored to sobriety, and usefulness by signing the pledge, there is a prospect that he can save himself from ruin, by putting his name on the paper and by not breaking the Pledge.

NO. 7:

Represents that Mr. B., the reformed drunkard, is well and comfortably clothed, an affectionate father teaching his children how to read the Bible. Many have been made useful and respectable citizens, kind and affectionate husbands, through the efforts of Washingtonians. Friends have been made to rejoice; wives and children, who were suffering for want of the necessities of life, have been made comfortable, the tears of woman have been dried, her soul has been made to rejoice, the church of the true and living God has had an addition of many pious and useful members, through the influence of the Temperance cause. How can persons withhold their aid from such a cause, knowing it has accomplished so much?

From the Western Washingtonian, of Cincinnati.

A CALCULATION.

There are in Cincinnati, of liquor dealers, their families, clerks, &c.,—those who get their whole living out of this traffic—about 25,000 persons. They do not live on an average of less than one dollar and a half each, per week, reckoning food, clothing and contingencies. This makes the expense of supporting this class of drones and vampires on society, a trifle less than two millions of dollars annually; which is certainly no small drain upon the industry and resources of our citizens. But this is not all. The expenses of prisons, penitentiaries, pauper-houses, and courts of justice, resulting directly or indirectly from the business, have yet to be added, which will increase the above sum over half a million of dollars. If to this we add the loss of debts by insolvencies, and the wanton or careless destruction of property, which may be justly attributed to dram-drinking habits, another half million will be a low estimate, making the round number of three millions of dollars.

In a business view of the case it is proper to offset against the above, the amount derived from the sale of indulgences, alias, the license system. Say 4000 groggeries at \$20 each—\$80,000—a sum rather insignificant to weigh against three millions.

Is not this subject befitting the attention of those who legislate for the *general* good?

SIX PRESIDENTS ON TEMPERANCE.

ALBANY, Feb. 1, 1845.

Messrs Editors:—Being in Virginia during the life of President Madison, and while the friends of Temperance, under an apprehension that distilled liquor was the chief cause of intemperance, were exerting themselves to abandon the use of such liquor as a beverage, the undersigned called on that distinguished statesman, and procured his signature to the subjoined declaration. Immediately thereafter the signatures of President Jackson and President Adams were obtained. In commemoration of this event, a silver medal was struck in England, and transmitted to each of these gentlemen. Recently, the names of President Van Buren, and President Tyler, and President Polk have been added to the same declaration. So that (with the exception of President Harrison, who was prevented by death from expressing his well known sentiments,) all the Presidents of the United States who have lived since the Temperance reformation commenced, have now given their testimony against the use of distilled liquors as a beverage; the only liquors generally believed, at the time the signatures were obtained, to be productive of inebriety.

EDWARD C. DELEVAN.

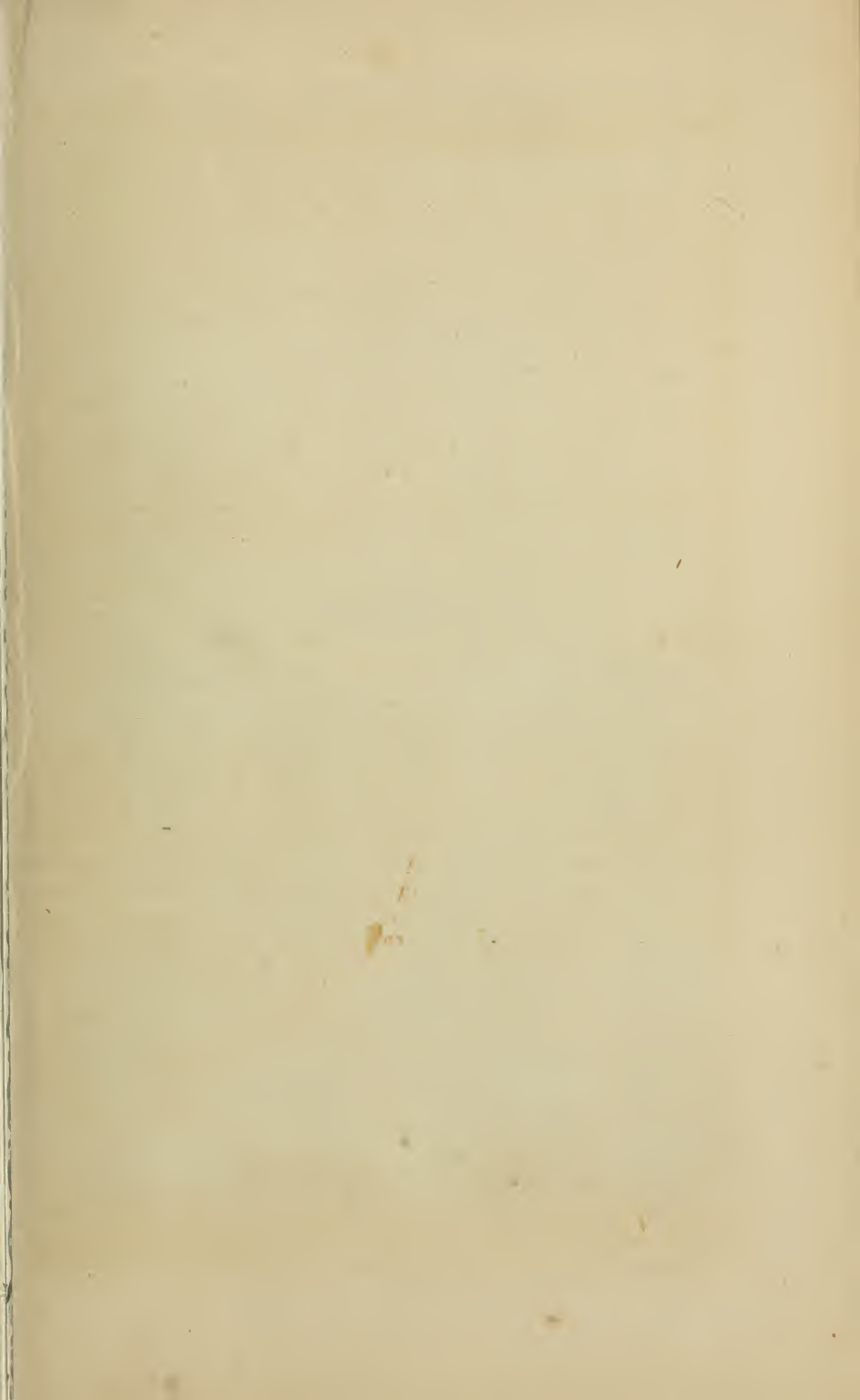
DECLARATION.

Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits as a drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

JAMES MADISON,
ANDREW JACKSON,
JOHN QUINCY ADAMS,
M. VAN BUREN,
JOHN TYLER.
JAMES K. POLK.

WOULD IT BE RIGHT?

Suppose a man were to engage in business, and before commencing, he knew that he could succeed and make money, by manufacturing an article which the people would like; but at the





See Art. Possessive Case

Potential Mode. See Explanation 4



Infinitive Mode. See Explanation 5

same time, he knew that it would make them wretched, and shorten their lives—would it be right?

Suppose he knew that the people would be well aware, at the time of purchasing the article made by him, that it would injure, and ruin them by using it—would it be right?

Suppose again, that before beginning to manufacture, he thought it would benefit them, and after following the business for a short time, he saw that it was a curse to mankind, whilst it helped him—would it be right?

Suppose again, that the article benefitted him in sickness, and it relieved one out of a hundred; but the ninety-nine were made miserable and wretched; some of them were made widows and orphans, and some were murdered under the influence of the article—would it be right?

Reason says no. Benevolence, says discontinue the business, and procure another remedy for diseases. Poor bleeding and suffering humanity says, stop. The tears and sighs of woman say, stop. The costs of prosecutions, our poor houses, our hospitals, jails, and penitentiaries admonish us. The graves of drunkards, their widows and orphans that have died; the 40,000 drunkards that fall every year in the United States; their 30,000 widows, and their 120,000 orphans;—all, all, admonish us, and they would say stop, if they could arise and speak.

SEE HOW THE LICENSE SYSTEM WORKS!

The Sheriff has presented his annual Report of the criminal statistics of Hamilton County, Ohio, for the year ending October 31st, 1845. Here it is, let every man in the County read it.

The whole number committed is **873**. Of these **790** are of intemperate habits!!!!

Native Born,	-	-	-	-	-	599
Foreigners,	-	-	-	-	-	274
Crimes against property,	-	-	-	-	-	188
“ “ persons,	-	-	-	-	-	115
For Debt,	-	-	-	-	-	41
Breach of City Ordinances,	-	-	-	-	-	321
Insane,	-	-	-	-	-	3
Other Causes,	-	-	-	-	-	205
Sent to States Prison,	-	-	-	-	-	39
Hamilton County Prison Chain Gang,	-	-	-	-	-	61
“ “ Dungeon,	-	-	-	-	-	3
Acquitted,	-	-	-	-	-	16
Let to Bail,	-	-	-	-	-	109
No Indictments found against,	-	-	-	-	-	66

Escaped, - - - - -	6
Otherwise discharged, - - - - -	487
Remaining in Jail, - - - - -	43
Number of days work done by Chain Gang,	4307
Value of labor at 50 cents per day,	\$2153.50
Females, - - - - -	74
Colored Persons, - - - - -	90

No man ought to countenance a wicked practice, or engage in business, unless the result of his labor will benefit his fellow citizens. If he engage in what is wrong by selling or manufacturing a bad article, which will injure mankind, he will bring misery and wretchedness on himself, and on them; and he will be a burden, a drawback on society. On the other hand, if his pursuits are good and right, peace and happiness will reign in his own heart: they will come to others by his good works; he will be a blessing in community, and the world will be the better, that such a man had an existence among mankind.

The Temperance Regulator, a spirited paper published at Pawtucket, R. I., in some remarks upon the subject of rum-selling, says, that within the last thirty years, seventy-four persons have been engaged in the sale of intoxicating drinks, under license, in that village. Of this number ten died of delirium tremens, one broke his neck by a fall; one committed suicide by cutting his throat; one was drowned; six died of diseases caused by the use of intoxicating drinks; twelve were gamblers or horse jockeys; ten failed in business, six have been drunkards, reformed; and seven are now drunkards. From this it seems that the business is attended with a curse, and that those who engage in it are sure to experience the retributions of heaven for their man-destroying traffic.

At a great temperance meeting in the Park, New York City, Mr. Cary of Ohio, made an eloquent address. He stated that of some sixty odd dealers in alcoholic liquors whom he had known in Ohio, (and he had not yet a gray hair in his head) 50 were dead, and nearly all had died drunkards. Of something more than 400 of the prisoners in the State Prison of Ohio, 160 had been dealers in distilled spirits. He alluded to the noble movement among seamen, and how from the port of New York, Temperance Lecturers were going forth to every region of the world. He paid a fine tribute to Ireland—the six millions of her sons who had signed the pledge, and how crime had been reduced in Dublin for the last six years, from 12000 cases annually, to a few hundred.

A SHORT SKETCH OF THE LIFE OF
JAMES MULLEN,
THE REFORMER,
GIVEN TO THE AUTHOR BY HIMSELF.

I was born in Beaver county, Pa., in the year 1803, of strictly religious parents. They were members of the Presbyterian Church, and it being the custom of that order to have their children baptized, at the age of two months, the ordinance of baptism was administered to me. When seven or eight years old, my grand-father's brother gave my father one quarter section of land, situated in the county mentioned above, and he came to live with us, for father had agreed to support him through life. He was very intemperate, and had considerable money, and as I was the only son of seven children, he took much notice, by having me go often with him, and drinking frequently with me, so that, at the age of nine years, I became a drunkard by the influence and example of my grand-father's brother. I continued drinking, and was drunk on many occasions, until I was twenty years of age. At this time, becoming acquainted with a young lady of wealthy and respectable parents, whom I married. Our prospects would have been flattering, had it not been for my intemperate habits, for our parents were wealthy. Although my parents gave me good and religious instruction, yet I drank more and more, neglecting my business, abusing my wife, grieving and wounding the feelings of friends, when, after the birth of our first child,

my wife was confined with a fever, and her father took her home, and told me never to enter his dwelling. Notwithstanding I might have staid at home, for my father needed my assistance, he having much business, yet I started on a flatboat for New Orleans. Continuing on the river about a year, and my relations hearing frequently about me from persons traveling up and down the river, I determined to go where they could not know any thing about me, feeling that I was an outcast from all good society. Leaving the occupation of a boatman, I went back into the country, county of Obine, in the State of Tennessee. Whilst remaining there, news reached my parents that I had fallen off into the river, drunk, and was drowned. They understood that I was found, and buried, for some told them that they had stood by my grave on the banks of the Mississippi. This threw my parents and sisters into deep mourning, on account of the shocking death of an only son, and only brother. When I think of the trouble and affliction brought on my relatives by my intemperance, and of the many prayers of parents, made in my behalf I am nearly overcome with grief, having drunk the cup of misery and repentance to the very dregs. After staying three years and six months in the State of Tennessee, and not writing to, or hearing from my family in Ohio, I started to return home. On the day of my arrival, (it being the Sabbath,) my parents and sisters had been to church, and some young men, having also attended, overtook me in sight of my father's house. Seeing me, they were surprised, and said that my parents and sisters were then dressed in mourning, for they had heard of my death, and all supposed that I was not alive. Although I had heard some talk of the kind coming up the river, yet when these young men told me this, I was compelled to weep, tears rolling down my bloated and swollen face, so that I was unable to converse with them. They left me, and I saw them stop in front of my father's house, when, calling

to one of my sisters, they told her who was coming. Hearing a noise, I saw the gate thrown open, and then came six sisters, with open arms, to receive me ; and after them, my old gray-headed father and mother, to welcome home their intemperate prodigal son and brother.

When my mother was within a few yards, she extended her arms, and came embracing me, weeping and exclaiming, "my son was dead, but is alive ; was lost, but now is found." I soon learned, to my great surprise, that the object of my once youthful and tender affections had been married to another man, they having had one child ; and this added sorrow to sorrow, filling my cup with misery and wo. Knowing that it would not be proper to remain in that condition, I applied and obtained a bill of divorcement, according to law. I then promised my friends to stop drinking, and after joining the Temperance Society, I became a member of the Church, remaining somewhat steady. Being partly reformed, and the only son of wealthy and respectable parents, I married a lady of good character, not wealthy, in Kentncky. We then moved into Ohio, with flattering prospects, and in good circumstances. Here, I might have been happy, for we had enough to make us comfortable. I might have continued a useful member of the Church, but alas ! I was not entirely weaned from my hankering and intemperate course, and the foul monster had fastened his deadly fangs so deeply, that I soon began to fall. My father being afflicted with a cancer, and hearing of a successful cancer doctor on the Reserve, started, my sister accompanying him, on a journey of 250 miles, to see the physician residing there. After remaining there some time, my sister wrote, stating that he could not be cured, and that he could not live to return home. I then started horseback to see my afflicted father. Going out of my way by Cincinnati, and being drunk several times on the journey, I at last arrived there, having been eleven

days on the way—22 miles a day—when the distance might have been traveled by a sober, affectionate son in four or five days. This is painful for me to state, but I feel it to be my duty to confess my faults, showing that strong drink destroys all the affections and tender regard of man, earnestly desiring that my wickedness and misfortunes may keep some from the whirlpool of destruction. After staying with him two days, he told me he had given up all hopes of recovering, and he being anxious to see my mother before death, requested me to return, and have her come as soon as possible. Being ready to start home, and bidding all farewell but him, and going into the room where he was, Oh! how I dreaded to see him for the last time, being well aware that he would talk to me about my past and present intemperate habits. He then took me by the hand and said, "My only son, this is probably the last time you will see your father's face, or hear his faltering voice. You have been the subject of many prayers; many tears have been shed on your account, and great trouble and anguish have wounded my soul, because of your intemperance. My son, will you now promise me in my last hours, that you will not drink any more? Nothing gives me so much pain as to think, that my only son will probably fill a drunkard's grave." These words pierced me to the very soul. I was very much affected, and wept like a child. I then solemnly promised him that I would reform, and would live a better life, resolving that I would not drink. I then bade him farewell, meditating upon my past conduct, and upon this affecting scene, as I traveled the road.

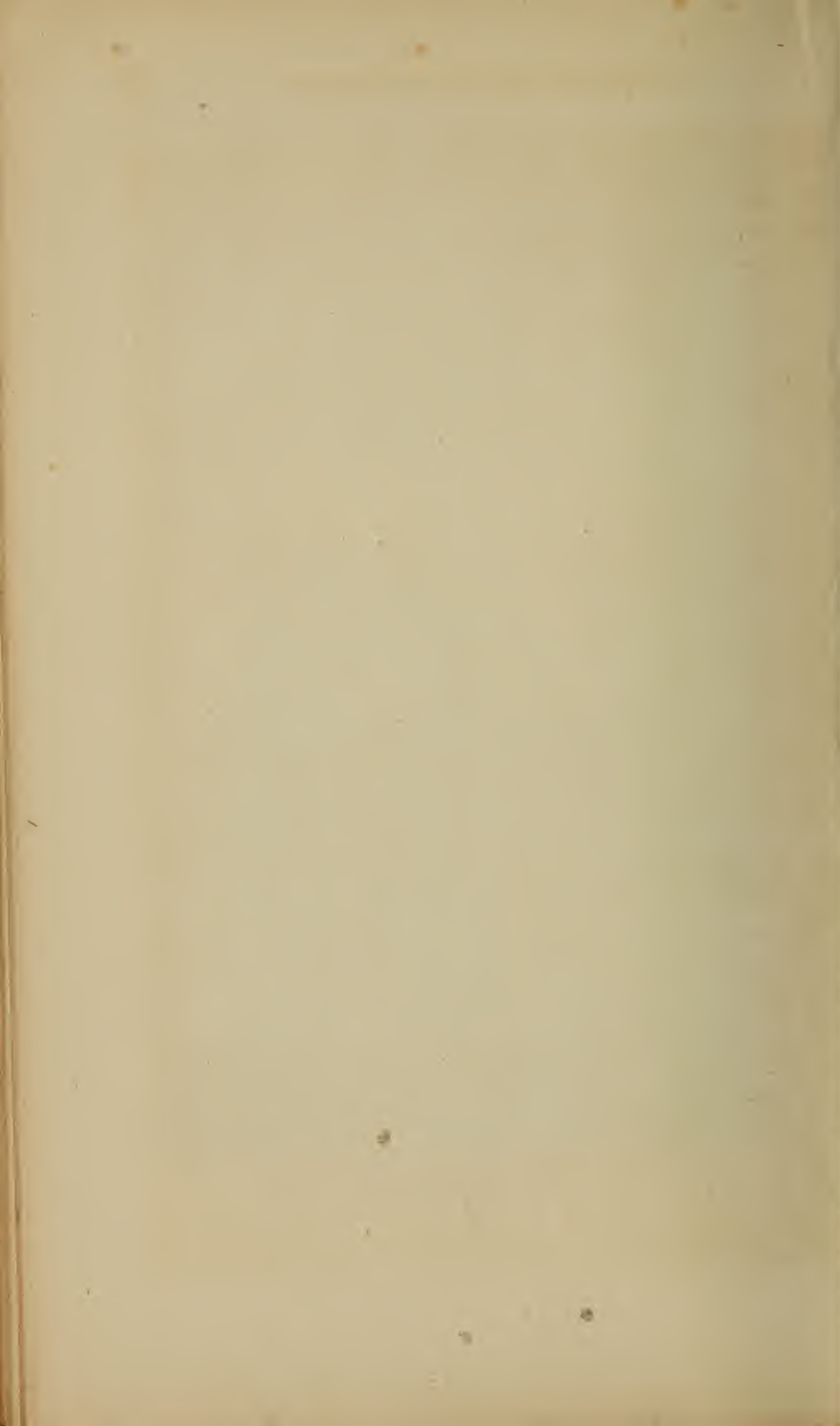
I had pursued my journey only four miles, when I met my cousin, who asked me to take a glass of wine. I told him that I had promised not to drink any more. He observed that a little would not injure me. I drank, and before nine o'clock at night, I was beastly drunk. Pursuing my journey, and being intoxicated several times, I at last arrived home, being nine days in travel.



See Vol 3, Neuter Verb



See No 2 Nominative Case.



ing the distance, when it ought to have been performed in four or five days. My mother went to see my father, and I started on a flat boat for New Orleans. Following the river for some time, until I was put ashore drunk, and becoming sober, I was taken sick, unab'le to walk. Lying on the ground, and having no money to procure assistance, some slaves saw me, and I begged them to take me to their master's house. They hesitated, because he was not at home. After much persuasion they carried me into their cabin. Their master was acquainted with my Father; much care and kindness were manifested, in short, he did all he could for my recovery. After a severe sickness, I was enabled to walk down to the river. Whilst there, a boat passed, and I saw a man on board whom I knew. I told him who I was, and how I came there, but, the boat could not stop. My mother was informed, and money was sent to pay the expenses of my sickness, and my fare home. After I arrived, my mother told me that she was present when my father made his will. In making a division of the property, he said to her, "had I better will James any thing; if I should, he will squander it away in a short time." She said, "do your duty, do right." He made an equal division, giving me as much as any of my sisters. My portion was mostly in land, lying in the county of Wayne, State of Ohio. I then moved there, with horses, wagon, and stock. Drinking more and more, neglecting my business, and squandering my property, debts were accumulated, my personal property was first sold by the officer, and afterwards my real estate, and at the expiration of two years after moving there, I was not worth a dollar. We lived in a wretched way, sometimes without necessary food and clothing, until the reformers came there to hold Temperance meetings. My wife has been kind and affectionate during my sickness, caused by intemperance, and whilst holding the tea and toast, sitting by the bed, tears have rolled down

her cheeks, and she has wept in the night, and after asking her why she wept, she has turned away, and her silence made me well aware what affected her. On one evening, after two young men had been hauling wood for me, they invited me to go to a Temperance meeting. I declined. My wife said, "husband, you know that they are kind, they will do almost any thing for you, and you ought to go." I told her that I had not eaten my supper. She said that it should be ready in a few minutes, and the young men said they would wait. I remarked that my clothes were not fit to wear to meeting, and this was true, for my coat was covered with patches, my pantaloons were made of linen and tow, and my hat was made of straw. They said, that I could sit near the door, and no person would observe me. After many entreaties, I concluded to go to the meeting. My wife had supper ready in a few minutes, and it was late when we arrived there. There was a very large audience; all the seats were occupied, so I could not sit near the door, and this I very much regretted, for my poor old tattered garments were not decent to appear in such a place. We were requested to come near the pulpit, and Mr. —, a very respectable man, rose and offered me his seat, in front of the speaker.

The reformer then gave an affecting account of his intemperate course, by mentioning how much he had suffered, and the trouble and affliction brought on others by his inebriation. Some part of the time, I felt envious, and I would have given him a whipping, had I been away with him, but at times, I felt to weep in reflecting about my past conduct, my suffering, my poverty, and the misery and wretchedness of my poor wife and children. An invitation was given to come up and "sign the Pledge." After much persuasion I started, and the very walls rang with the sound, which told the joy and gladness of many in seeing a poor drunken vagabond sign the Temperance Pledge. Several took me by the hand, and affectionately entreated me to

reform and keep it. The meeting closed, and the young men who went with me arrived, and told my wife before I returned. The following lines better describe our meeting than any I can select :

With trembling hand I raised the latch,
By stealth the door unclosing,
When with a frantic shout of joy,
She sunk upon my bosom.

Early the next morning, a neighbour came in, and after inquiring how we were, he asked if I had bought a cow. I told him I had not. He said I might have one of his. I replied that it was not in my power to purchase. He said, he did not want any pay, and I should be welcome to one. Soon after this, another neighbor came, and after some conversation, he inquired if we had a cow. The answer was that we had none. He remarked that he could let me have one. I told him that I had nothing to pay. Said he, "come and get one of mine without a farthing." On that day I went to his house, and he was about going away on business. Said he, "Mullen, go into the yard and make your own selection, saying to his son to assist me in driving her home. Language cannot describe the reflections and feelings I had whilst returning. Before this, I had tried again, and again, to buy a cow on a credit by promising to work, but, couldn't obtain one, when now neighbors came, and offered cows without money and without price. We were suffering, nearly destitute of food and clothing, and now came friends and gave us clothes, and my old ones were exchanged for those that were comfortable. I am now a member of the church, and it is about four years since I signed the "Pledge." I am hearty, happy, and doing well, and my wife, and children, instead of dreading to see me when I return, receive me with joy and gladness as a husband and father. I have now given a short cursory sketch of my life, and if what I have said, will aid

in the great Temperance Reformation, by influencing any to abandon, or shun an intemperate course, I shall be thankful. I have no desire to drink, and by the assistance of my Heavenly Father, I intend to remain a member of the Washington Temperance Society until death.

MR. BROOKS' SPEECH ON THE COFFEE-HOUSE QUESTION, IN THE CITY COUNCIL, CINCINNATI.

MR. BROOKS said, he had recently seen some indications among members who have heretofore voted for licenses, of distrust in their course. He was pleased to hear the gentleman from the Tenth Ward, (MR. THOMAS,) say, a few nights ago, that he was open to conviction, and wished to reason upon the subject. This induced him (Mr. B.) to make one more effort to convince such gentlemen of their error. He begged their attention for the few minutes which the rules of the Board prescribed.

It was made the duty of members, by the Charter, to make such laws as to them shall seem necessary to provide for the safety, secure the health, promote the prosperity, and improve the morals, order, comfort, and convenience of the inhabitants; and it behooved them, in the discharge of that duty, to arrest the growing evil of intemperance. It was an incontrovertible position, that all who did not labor to produce something beneficial to mankind, were a charge upon those who do labor. Suppose, for illustration, a family of four persons, all capable of earning two hundred dollars a year, and suppose each one expend for his support one hundred dollars a year. At the end of the first year, they have the aggregate \$400. Now, (continued Mr. B.) suppose that in the second year, one of them is idle, dissolute, and will not labor—thus becoming a charge upon the other three: the aggregate surplus of the four this year will be redu-

ced \$200 below the former year. Is it not plain that this reduction grows out of the idleness of that one person? Now apply the rule to a larger community—say the City. We have 214 houses licensed to sell liquor; these houses support families. Each family requires, say \$800 a year for support, which amounts, in the aggregate, to \$172,000 a year!—drawn from the productive labor of the people, while these places produce only drunkenness, debauchery, crime, poverty, disease and death.

These results the gentlemen who vote for them know as well as I do; and yet we continue to license them every time we meet.

Now, said Mr. B., suppose the inmates of these houses were usefully employed;—they could then produce their own support, and consequently \$172,000; add to this \$172,000 worth of time wasted by their customers in visiting these houses, and then another \$172,000 which they might have produced if usefully employed,—and you have the sum of \$686,000 a year less than would be produced under a well-regulated state of society.

Nor is this all.—Our jails are filled with drunkards, our Courts with criminals, made so by intemperance. They must be convicted and confined at the expense of the public, and while in Jail, many of their families are kept from starvation by the charity of the people, or the Poor Fund.

Now, if all these people—the keepers and customers of these houses, were employed in useful manufactures, producing instead of consuming the labor of others, and diffusing the products of their labor,—what happiness would supply the place of misery—in how many of the abodes of poverty would be lighted up the effulgent beams of smiling plenty! Joy would take the place of sorrow—the fountain of corruption would be dried up—the dagger would be snatched from the hand of the wretch who in a fit of intoxication madly rushes from his victim, perhaps his wife, his child, his mother! I call upon you as guardians of the public weal, chosen for your intelligence—presumed to be wise men—I call up-

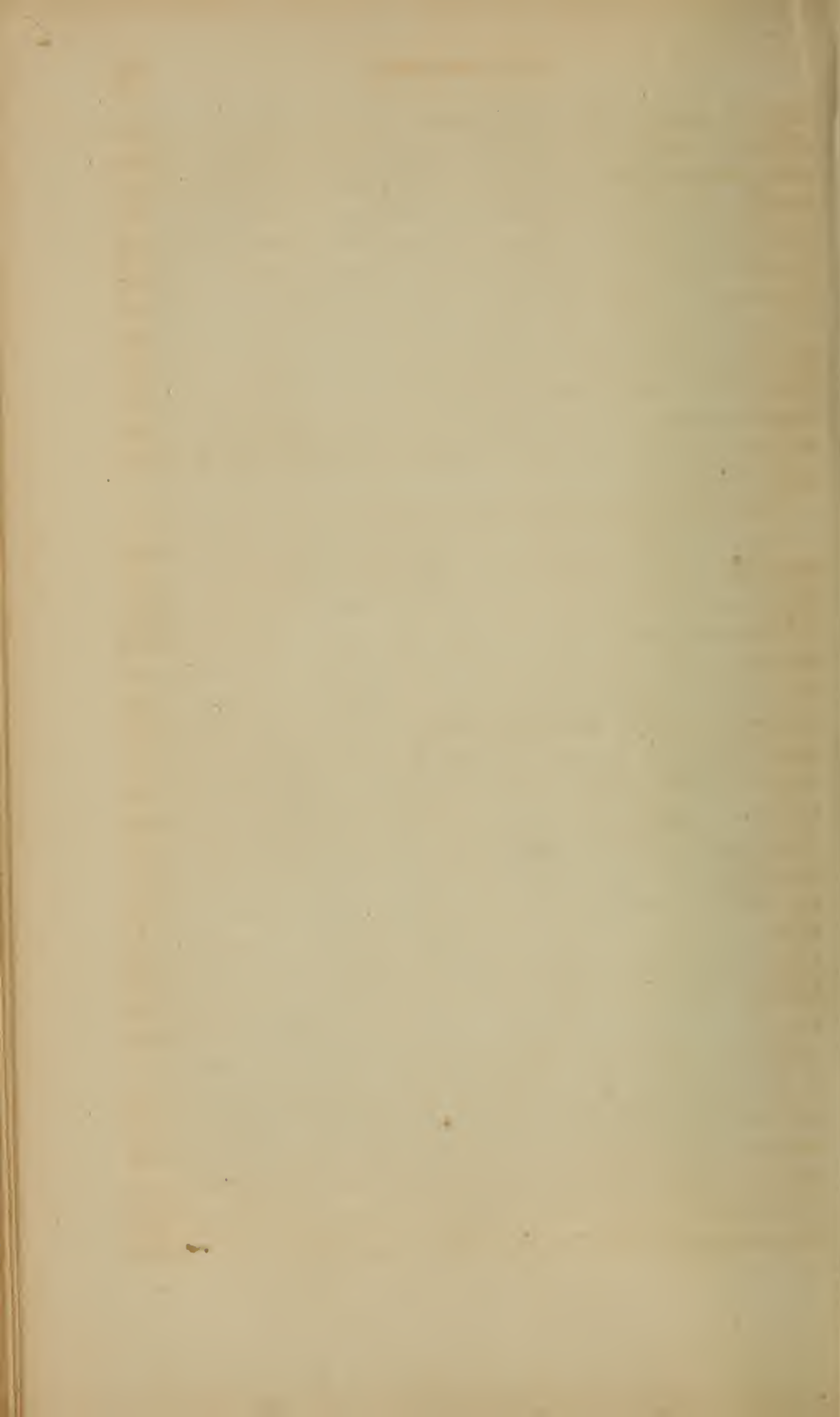




Family going to Poor House , See letter E



The reformed Drunkard Explan. 3^d.



on you to put a stop to this moral pestilence, that carries off more victims than the Cholera—that unlocks the fountains whence flow the scalding tears of indescribable suffering—I call upon you to merit the appellation of “Fathers of the City,” a term now applied to you in derision and mockery. I call upon you to enjoy the luxury which flows from a consciousness of having done your duty.—Would you have the children of the poor drunkard rise up all over our city, and call you blessed!—would you have the broken-hearted wife load you with gratitude—would you have a flame of philanthropy kindled in your bosoms—then interpose your high authority, and put a stop to this evil!

Mr. Brooks continued his remarks.

Let the Queen City, that five years ago stood pre-eminent in the Temperance Reform, as she does in almost every thing else, resume again her proud position, with not a grog-shop within her borders. I would that I had the power to move you to this high duty. But if you will not be moved—if you will not put a stop to this evil—go home—and when you have laid your head upon your pillows, with your innocent children around you—think of what may be the effect of your culpable neglect to them; think of those sprightly boys of yours, whose eyes sparkle with an intelligence, which, if rightly cultivated, would fit them for the highest stations in society. O, think of the tide of pollution you are passing around them—think, that after wading awhile in its turbid waters, you see them staggering through the world, and falling into the drunkard’s grave, dug—dug by a *father’s hand*! O, that I had the graphic powers of a Milton, whose pencil painted Sin, and drew the snaky sorceress of Hell! I would draw, upon the canvass of your imagination, such a picture that you would stand aghast and trembling before it, feel your responsibility, and wonder you had never before seen the sad reality! I would paint that picture in such vivid colors that you should see it in your sleep, if indeed you could ever sleep after behold-

ing it, till you repented of the past, and changed your course for the future.

But, say the gentlemen who vote to perpetuate this evil, they are as much opposed to drunkenness as any other person, but think it cannot be stopped! Have they ever tried? Have they put their shoulders to the wheels of the Temperance Car, and rolled it onwards? No, sir! they vote for these houses every time we meet.

One of our brave officers, in the last war, was asked by his superior, if he could silence a certain British battery; he replied, "I can try, sir." He did *try*, and succeeded, and his reply was admired as much as that of Cæsar, when he said, "I came, I saw, I conquered." Let gentlemen TRY, before they pronounce—it cannot be done.

I could talk for hours upon this subject, but my time under the rule must be expired, and I must desist. I ask members to pause—to reflect—to refute my arguments—or if they cannot—to allow them to have the weight to which they are entitled.

Mr. ROEDTOR said, he believed it was true that the idle were supported by those who labored, but thought the results did not follow pointed out by the member from the second ward, (Mr. Brooks;) that his illustrations of the four persons composing the family, did not prove his position; that the one supposed to be idle, might, by waiting on the others, with food and water, promote the prosperity of the four, as much as though he labored; that the ladies, who might be seen shopping in our streets, did not labor—and would the gentleman (Mr. B.) charge them with being idle?

The money spent in grog-shops was not lost—it continued to circulate in society, &c.

Mr. BROOKS again took the floor, and said he was flattered by the gentleman's objection to his position of the four persons in a family; that he sat out in his reply expecting to refute it, but as he progressed he found it invulnerable. He retreated by making his supposed idle

person wait upon others. He might set keepers of tippling shops to work, and he can make the same escape from my arguments, but not without. He supposed I meant to exclude all from the class of laborers, who did not toil in digging, or something similar. The merchant labors: he sends the products of the farmer to market. The chemist labors: he tells the farmer how he may fertilize his lands. The philosopher and all men of science labor. But the keepers of grog-shops labor to destroy. They are drones in the great hive of human population—worse than drones, they destroy the laborers, while they eat up their substance.

But the gentleman says that the money they receive for liquor is not lost, but still circulates in society. So does the money on which the highway-robber lives ‘still circulate in society.’

He meets you with a pistol at your heart, and demands your money at the peril of your life; you give it him—he spends it in society; part of it he bestows in charity, if you please; but does that sanctify the crime of robbery? Does he give it to society without an equivalent?

What then is the difference? The one perils your life on the instant, with powder and ball---the other holds his bottle to your mouth, filled with poison no less deadly, but which produces its equally fatal effects by a slower process.

Mr. Loder had been an old citizen here---had watched with some care the progress of the license system. He did not believe that more drunkenness prevailed now than there did in early days, when whiskey was kept in every man's house, and drunk out of green tumblers. If whiskey was not drunk at coffee-houses, it would, as then, be drunk at home. Convince him that the refusing to license would remedy the evils complained of, and he would not vote for the granting of another license.

Mr. C. THOMAS had, on a former occasion defined his position in relation to this subject. He repeated that he was in favor of effectually closing up these houses, if by

so doing he was sustained by the public. He considered they were not legislating for themselves, but for their constituents; therefore he did not consider that Board responsible for any evils that might grow out of their granting license in accordance with their known wishes. It was not their duty, in violation of the public will, to say these houses should not be licensed. If it was to be checked, public sentiment must check it. But Mr. T. did not believe the granting of licenses produced all this evil complained of; that there would be liquor drank and drunkards made if no licenses were granted, no one would pretend to deny. He was yet to learn if licensing and regulating these houses increased the consumption of intoxicating drinks. With all their liberality in licensing, the Police reports at the Mayor's Office showing that a number were yet selling without a license, &c. &c.

Mr. MOSES was very much charmed and pleased with the eloquence of the gentleman (Mr. Brooks) from the Second Ward. A better sermon could not have been given to that Board. But he did most emphatically deny that he ever charged a pistol with powder and balls or with Brandy and Whiskey to murder any man. Because that Board exercised what they considered their duty to exercise, their best judgment in granting licenses, were they to be charged with murder? He thought this rather too much. He surely was not for committing murder directly, or indirectly. Convince him that the curse of intemperance would be mitigated by withholding his vote to license, and he would not vote that another should be licensed, &c.

CONSTITUTION AND BY-LAWS OF
OHIO DIVISION NO. 1, OF THE
SONS OF TEMPERANCE,
OF THE CITY OF CINCINNATI, STATE OF OHIO.

To maintain uniformity, the National Division of the United States, ordain the following Constitution for the government of Subordinate Divisions, at the same time empowering them to make such by-laws as do not contravene it, or the rules of the order.

PREAMBLE.

We whose names are annexed, desirous of forming a society to shield us from the evils of intemperance, afford mutual assistance in case of sickness, and elevate our characters as men—do pledge ourselves to be governed by the following Constitution and By-Laws.

C O N S T I T U T I O N .

ART. 1.

NAME. This association shall be known as the "Ohio Division, No. 1, of the Sons of Temperance, of the State Ohio."

ART. 2.

PLEDGE. No brother shall make, buy, sell, or use as a beverage, any Spirituous or Malt Liquors, Wine or Cider.

ART. 3.

OFFICERS. The officers shall consist of a W.P., W.A., R.S., A. R. S., F. S., T., C., I.S., and O. S.—all of whom

shall be elected by ballot every three months, viz: last regular meetings in September, December, March and June; and installed the first regular meetings in October, January, April, and July.

ART. 4.

DUTIES OF OFFICERS. Sec. 1. It shall be the duty of the W. P. to preside in the Division, enforce a due observance of the Constitution and By-Laws, and exact a compliance to the rules and usages of the Order; to see that all officers perform their respective duties; appoint all committees and officers not otherwise provided for; give the casting vote on all matters before the Division when a tie may occur; inspect and announce the result of all balloting or other votes; direct the R. S. to call special meetings when application shall be made in writing by five members of the Division; draw upon T. for all sums necessary to pay the benefits provided for by the Constitution and By-laws, and other appropriations made by the Division. He shall, on the night he vacates the chair, see that the quarterly returns are prepared for the Grand Division, and the per centage appropriated, and forward the same in time for the quarterly session, certified by him, with the seal of the Division. He shall perform such other duties as the Division or his charge shall require of him,

Sec. 2. It shall be the duty of the W. A. to render the W. P. such assistance as he may require of him, and in the absence of the W. P. the W. A. shall perform his duties.

Sec. 3. The R. S. shall keep a fair and impartial record of the proceedings of the Division; write communications; notify all Subordinate Divisions not more than ten miles of its place of meeting, within one week after, of the name, occupation and residence of every person suspended, rejected, or expelled from this Division. He shall fill up certificates; notify meetings when ordered by the W. P.; attest to all monies ordered to be paid at a regular meeting, and none other. He shall

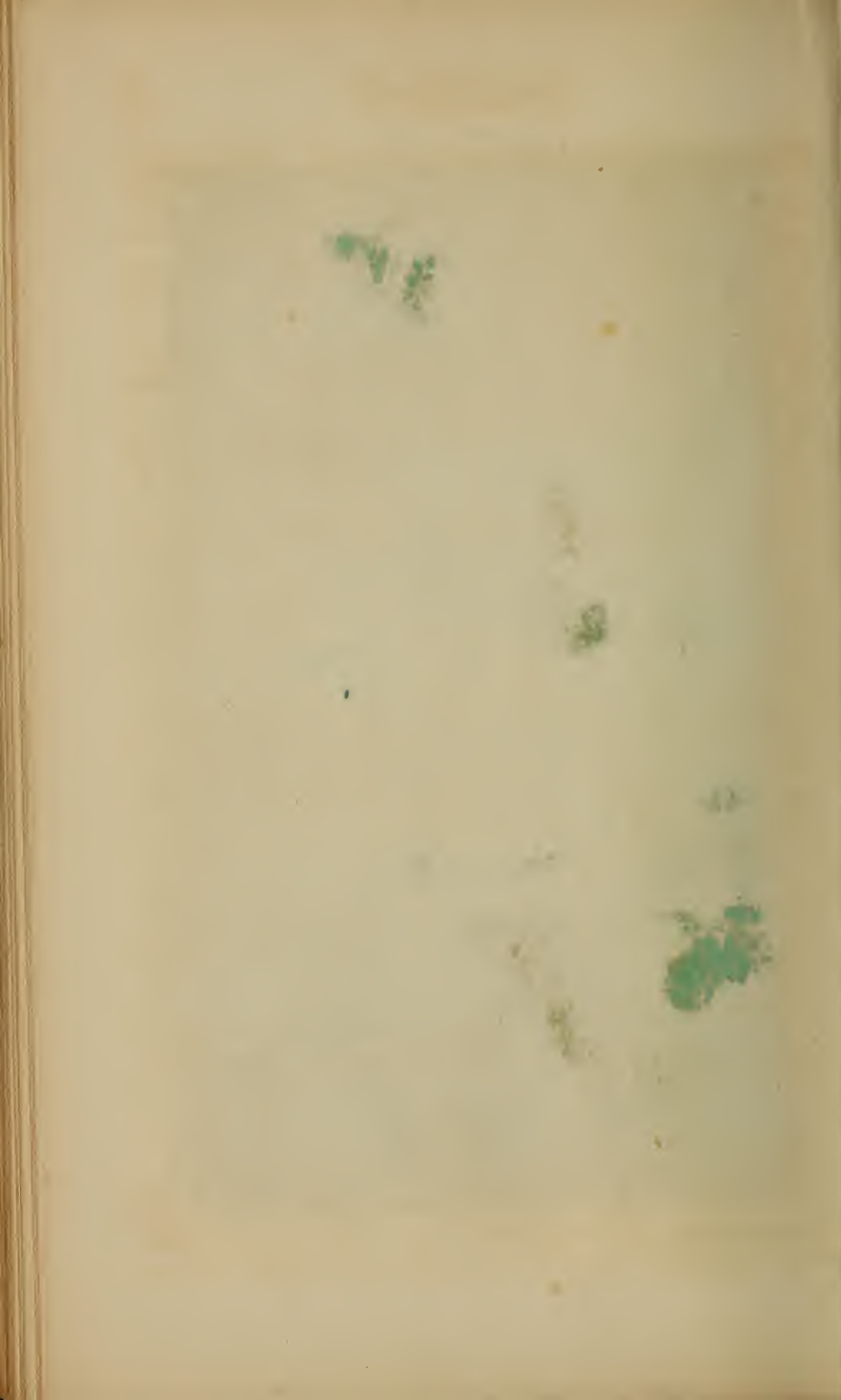




See No 6 He signs the Pledge



See No. 7 He instructs his Children



make out at the end of his term for the division, a full report of the proceedings during his term; and also the quarterly returns for the Grand Division, which shall embrace the number of members initiated, admitted by card, initiated by dispensation, suspended, re-instated, and who have withdrawn, during his term—together with the names and occupation of those suspended, expelled, and rejected, with the dates, and causes of expulsion, the number who violate the Pledge, how many sign over, and how many violate it the second time, the number of deaths, and the whole number of actual contributing members; the amount of receipts for initiation fees and dues, with the per centage due the Grand Division; the amount expended for benefits, with the amount on hand; and with the W. P. certify to the same. He shall perform such other duties as may be required of him by the Division or his charge, and deliver up to his successor within one week from the expiration of his term, all books, papers, or other property in his possession belonging to his office.

Sec. 4. The A. R. S. shall be an aid to the R. S., under whose direction he shall act. He shall render such assistance to the R. S. in the performance of his duties as he or the Division may require of him.

Sec. 5. It shall be the duty of the F. S. to keep just and true accounts between the division and its members; credit the amounts paid, and pay the same over to the T. immediately taking his receipt. He shall, just previous to the close of his term notify every member who is three months or more in arrears, of the amount due by him to the Division, adding $12\frac{1}{2}$ cents to each notice. At the end of his term he shall make out for the Division a full report; and furnish the R. S. with the amount of receipts for initiation fees and dues during his term, with any other information connected with his office necessary to enable the R. S. to prepare correct returns for the Grand Division. He shall perform such other duties as the Division or his charge may re-

quire of him. He shall deliver up to his successor all matters appertaining to his office in his possession.

Sec. 6. It shall be the duty of the T. to pay all orders drawn on him by the W. P., attested by the R. S. and none others ; he shall receive all monies of the Division, and hold the same until the expiration of his term, unless otherwise ordered by the Division. He shall keep a full and correct account of all monies received and expended. He shall give the Division a monthly statement of the funds ; and deliver up, when legally called upon, all monies, books, papers and other property of the Division to his successor in office, or to whom the Division may specially appoint. He shall perform such other duties as may be required of him by the Division or his charge.

Sec. 7. It shall be the duty of the C. to introduce for initiation all persons who have been previously elected. He shall also introduce visitors, and furnish them with suitable regalia. He shall with the aid of the A. C. examine those present at the opening of the Division. He shall see that the officers' regalia are in their proper places at the opening of the Division, and take charge of the same at the close. He shall have charge of such property of the Division as may not be otherwise provided for, and render a full report to the Division at the end of his term.

Sec. 8. It shall be the duty of the A. C. to render such services as the C. or Division may require of him.

Sec. 9. It shall be the duty of the I. S. to attend the door—to admit none but members of the Order unless otherwise ordered by the W. P.

Sec. 10. The O. S. shall guard the door outside, and keep off intruders.

ART. 5.

ELIGIBILITY FOR MEMBERSHIP. Sec. 1. No person shall be initiated into the Division, under eighteen years of age, nor for a less sum than two dollars.

Sec. 2. No person shall be admitted into this Division, who does not possess a good moral character, or

who is in any way incapacitated from earning a livelihood, or who has no visible means of support.

Sec. 3. The name of a person offered for membership must be proposed by a member in writing, stating age, residence, and business, which must be entered on the record, and the subject referred to three brothers for investigation, who shall report in writing at a succeeding meeting, when the candidate shall be ballotted for with ball ballots, and if not more than four black balls appear against him, he shall be declared elected; but if five or more black balls appear, he shall be rejected and so declared. No person so rejected, shall be again proposed in any Division of the Order under six months.

Sec. 4. A proposition for membership shall not be withdrawn after it has been referred to a committee for investigation.

Sec. 5. A vote of rejection may be reconsidered within two meetings, exclusive of the meeting at which the vote was taken, provided any mistake or misunderstanding appear on or before the second meeting after such vote is taken. And provided further, that the W. P. gives one week's notice thereof in open Division. But a vote which has resulted in an election shall not be reconsidered.

Sec. 6. The name of a candidate or brother constitutionally suspended, rejected or expelled, shall not be published in any other manner than the usual notice to the Divisions.

ART. 6.

CONTRIBUTIONS AND BENEFITS. Sec. 1. The regular dues to this Division shall not be less than six and one-fourth cents per week.

Sec. 2. Every bona fide member, who shall be qualified as required by the Constitution and By-Laws of this Division, shall in case of sickness or disability, be entitled to, and receive weekly, not less than three dollars; except it be shewn that such sickness or disability be brought on by his own improper conduct.

Sec. 3. No brother residing in the town shall be entitled to relief for more than one week previous to his case being reported to this Division. No relief shall be granted for a less time than one week. All arrears, either for fines or dues to the Division, (if any) shall in every case be deducted from the first payment; after which time the said brother shall be exempt from dues or fines during his sickness.

Sec. 4. In case of the death of a brother, the sum of thirty dollars shall be appropriated to defray his funeral expenses. The W. P. in the absence of competent relations or friends, shall take charge of the funeral, and keep an account of the disbursements.

Sec. 5. On the death of the wife of a brother, he shall be entitled to the sum of fifteen dollars, for the purpose of assisting in the funeral expenses.

ART. 7.

OFFENCE. Sec. 1. Any member who shall offend against these Articles or the By-Laws, shall be subject to be fined, reprimanded, suspended, or expelled, as two-thirds of the members present at any regular meeting may determine.

Sec. 2. Every member shall be entitled to a fair trial for any offence involving reprimand, suspension, or expulsion; but no member shall be put on trial, unless charges duly specifying his offence, be submitted in writing by a member of the Division.

Sec. 3. When charges have been preferred against a brother in a proper manner, or any matters of grievance between brothers be brought before this Division, they shall be referred to a special committee of five members, and they shall with as little delay as the case will admit, summon the parties, examine and determine the matter in question, and if not involving the suspension or expulsion of a member, or no appeal be taken from their decision to the Division, it shall be final, without other action. Should the committee be convinced of the necessity of suspending or expelling a member,

they shall submit a motion for the purpose to the Division for action.

Sec. 4. When a motion for the expulsion or suspension of a member shall have been submitted in due form, it shall be announced at one regular meeting previous to action being taken; and the accused shall be summoned to be in attendance at the Division, at the time when it may have been determined to consider the question—at which time, whether the implicated member be present or not, the Division may proceed to consider and determine it. Two-thirds of the members present voting in favor of the motion it shall be carried; and the Division shall be fully competent, while such motion is under consideration, to vary the penalty from the original motion.

Sec. 5. When the decision of a committee appointed under Sec. 3. of this Article, shall not be satisfactory to all parties, either of those interested, shall have the privilege of an appeal to the Division, and at the time appointed for trying the appeal, the committee shall present to the Division, in writing, the grounds on which their decision was founded; and the parties shall have the privilege of being heard before the Division—and the Division shall determine the correctness of the decision of the committee by a majority of votes present.

Sec. 6. Any member having been expelled, shall not be proposed for membership under six months from the date of expulsion.

ART. 8.

TERMS. Regular Quarterly Terms shall commence on the first of October, January, April, and July. Officers elected previous to the expiration of half the term shall be entitled to the full honors of the term; those elected after half the term has expired shall not count the honors, except where they may be elected to fill vacancies occasioned by resignation, suspension, expulsion or death, in which case the brother who serves the residue of the term shall be entitled to the full

honors, and he who resigns, or is suspended or expelled, shall forfeit his claim.

ART. 9.

ELIGIBILITY FOR CHIEF OFFICERS. Sec. 1. After a Division has been instituted three terms, no brother shall be eligible for the office of W. P., unless he has served a regular quarterly term as W. A.; nor shall any brother be eligible to the office of W. A. unless he has served two terms in subordinate office or offices.

Sec. 2. No brother shall serve two terms in the same office, during the term of one year, except in the offices of R. S., F. S. and T.

Sec. 3. No brother shall be eligible to office who is under twenty-one years of age.

ART. 10.

VIOLATING ART. 2. Sec. 1. Any brother violating Article 2 of the Constitution, shall forfeit his membership, and his name shall be erased from the books, after proceeding in accordance with Article 7. Nevertheless it shall be in the power of two-thirds of the members present at a regular meeting, to re-instate him on his re-signing and paying a fine of \$1; for the second offence they shall have power to re-instate him, on his resigning and paying a fine of \$2; for the third offence he can be admitted as a newly proposed member only. Any officer breaking the pledge, shall not be eligible to fill such or any office for twelve months from the time he is re-instated. The above fines must be paid to the F. S. on the night he is re-instated; or the member to stand suspended until they are paid.

Sec. 2. Any brother knowing of an officer or brother having violated Article 2, and neglecting to inform the W. P. for two weeks after, shall be fined \$1.

ART. 11.

No alteration or addition shall be made to this Constitution, unless by a two-third vote of the National Division.

BY - LAWS .

ART. 1.

STATED MEETINGS. The Division shall assemble every Monday evening at such time and place as a majority of the members may from time to time direct. In the absence of the W. P. and W. A., the oldest P. W. P. present shall preside.

ART. 2.

STANDING COMMITTEES. The W. P. shall, at the first regular quarterly meeting, appoint *six standing committees*, who shall serve three months, unless excused by the Division—viz:

1st. A Committee of Finance, consisting of three members, whose duties shall be to audit the accounts of the T. and F. S. as to the receipts and expenditures, and shall make a written report of the state of the finances at the first meeting after the close of the quarter, or whenever called upon by the Division.

2nd. A Visiting Committee, consisting of one member for each Ward in the city of Cincinnati, and one additional member who shall be chairman, whose duties it shall be to visit and render such assistance as may be necessary to all sick brothers, and report the same to the Division, whether they are entitled to benefits, and give information of those requiring pecuniary or other aid. They shall notify members to attend upon and sit up with such brothers as may require assistance; and they shall notify them, as near as may be conveniently done, in the order in which their names are signed to the constitution. The notice to a member shall be personally, or in writing left at his residence, stating the name of the sick brother, and his place of residence. No member shall serve more than once until all the members have served, either personally or by substitute, but any brother being notified, and

refusing or neglecting to serve or furnish a substitute, who shall be accepted by the committee, shall be reported to the Division and subject to a fine of not less than one nor more than five dollars, at the discretion of the Division, unless he is excused by two-thirds of the members present. The Chairman shall keep a book, in which shall be recorded the name, age, residence, and date of initiation of every member; he shall furnish a list for each ward, and he shall also keep a receipt book, in which receipts shall be taken for all money paid out. The Chairman shall see that every attention is paid to the sick and afflicted; that every member of the committee performs his duty; and he shall have power from time to time, by the advice of three members of the committee, to draw on the T. to the amount of five dollars, to meet cases of emergency. The Chairman or three members of the committee, can at any time convene the committee to consult on matters appertaining to their duties.

3rd. A Committee of Ways and Means, consisting of five members, including the Treasurer, who shall be *ex-officio* Chairman, whose duty it shall be to devise and execute measures for preserving and increasing the funds of the Division; to make such investment of the funds as the Division may direct, and generally to act as an executive committee in all matters relating to the application of the funds, under the direction of the Division, except in cases otherwise provided for.

4th. A Committee on Grievances, consisting of five members, whose duty it shall be, to hear and judge of all differences of a personal character, that may at any time occur—and in case they do not succeed in making an amicable settlement between the brethren, to report the same to the Division for its action.

5th. A Committee on Claims, consisting of three members, whose duty shall be to examine all bills presented for payment and report the same to the Division.

6th. A Committee on Library and Reading Room, consisting of three members, whose duty it shall be to act

with committees from other Divisions on the direction and supervision of the Library and Reading Room; and to present a written report at the close of the quarter.

ART. 3.

Sec. 1. A Committee of Investigation, consisting of three members, shall be appointed at each meeting of the Division, whose duty it shall be to enquire into the character of all applicants for membership, and report in writing at the next regular meeting. The chairman shall give notice of the time and place of meeting. It shall be the duty of the brother proposing a person for membership, to attend and give information in regard to the applicant; and also the duty of all brothers, having anything against the character of an applicant, to attend, or report the same to the committee. The proceedings of the committee shall not be revealed, except so far as may be necessary in making a report to the Division.

Sec 2. No debate shall be had upon the character of any applicant after he has been reported upon by the Investigating Committee; but, upon the request of any three brothers, his case shall be referred to the next Committee, who shall report at the next meeting.

Sec. 3. When a candidate shall have been balloted for and elected, it shall be the duty of the brother who proposed him for membership to present him to the Division for initiation within six weeks from the night on which he was elected. And in case the person so elected shall not be presented for initiation within that time, his election shall be void. Provided, that absence from the city, sickness or death in his family shall be sufficient excuses for not complying with the requisition of the law.

ART. IV.

WITHDRAWING AND ADJOINING. Sec. 1. When any brother desires to withdraw from the Division, he shall signify the same in open Division, or if impossible for him to attend, he may apply in writing, and if clear of the books, and a majority of the Division agree thereto,

he shall be entitled to a card of clearance, on his paying for the same 15 cents.

Sec. 2. The adjoining fee for a brother into the Division shall be half the initiation fee.

Sec. 3. Any brother withdrawing from this Division may re-join, by paying up his back dues; provided application be made within one month after his withdrawal—otherwise he shall pay the regular adjoining fee.

Sec. 4. Any brother making application to join this Division; must send in his card and the fee, which shall be referred to the investigating Committee, and if they report favorably, he may be balloted for and elected—his time to date from said election, unless he comes under section 3.

• ART. 5.

SUSPENDED MEMBERS. Suspended members on being re-instated, shall pay the amount standing against them at the time of suspension, together with the whole sum to which they would have been subject had they not been suspended, nor shall any suspended member be entitled to receive benefits for three months from the time he is re-instated.

ART. 6.

BENEFITS Sec. 1. Any brother who shall have been a member of this Division, in good standing, for one year, shall, in case of sickness, be entitled to three dollars per week.

ART. 7.

RESIDENCE AT A DISTANCE. Residence at a distance from the City of Cincinnati shall not disqualify a brother from receiving benefits, provided he is not otherwise disqualified. It will be necessary for a brother so circumstanced, to send to the W. P. a true statement of his case, certified by a respectable Physician and attested before a Justice of the Peace; and if it be satisfactory, the benefits shall be forwarded as the Division may direct.

ART. 8.

IMPOSITION. Any brother receiving benefits from the

Division, who may be found imposing thereon, by feigning sickness or disability, shall be expelled.

ART. 9.

PENALTIES. Sec. 1. Any member of the Division who is over two months in arrears, shall not be privileged to vote at the election of officers.

Sec. 2. Any member who shall be appointed on a committee and not attend to its duties, shall be subject to a reprimand from the W. P., unless a good and sufficient excuse be rendered, which shall be determined by a vote of the Division.

Sec. 3. Any member who shall maliciously bring charges against a brother, or applicant for membership, which he is unable to prove, or shall knowingly propose unworthy characters for membership, shall be subject to a reprimand from the W. P., suspension, or expulsion, according to the enormity of the offence.

Sec. 4. Every member who shall neglect or refuse to pay his dues or fines for the space of eleven months, shall be notified thereof by the F. S., if practicable; and if, after four weeks his accounts still remain unsettled, he shall be suspended during the pleasure of the Division.

Sec 5. All fines under the Constitution and By-Laws shall accrue to the Division, and shall be recorded by the F. S. upon the books as soon as incurred.

ART. 10.

IMMORALITY. Sec. 1. If any member be convicted of felony, fraud, or any disgraceful crime, or if he follow any wicked or notorious practices, or use any unlawful means in procuring a livelihood, if proof be made thereof, he shall be expelled.

Sec. 2. Any member who shall refuse to obey the commands of the W. P., when called to order, or use disrespectful expressions towards the officers; or at any time make use of profane or indecent language towards the Order, officers or members, he shall for every offence be subject to a reprimand or fine not exceeding five dollars, or both, at the discretion of the Division.

ART. 11.

DIVULGING PRIVATE BUSINESS. Any member who shall divulge the name of a brother who has spoken or voted against any person proposed to become a Son of Temperance, or misrepresents the discussions of the Division so as to cause disturbance or angry feelings among the brethren, or reveals the private affairs of the Division to any person not a member, shall be fined not less than one dollar, or be liable to suspension or expulsion, according to the provision of the Constitution.

ART. 12.

FEES AND DUES. The initiation fee, including regalia, shall be as follows; viz. for all persons over 18 and under 50 years of age, \$3.00; over 50 and under 60, fifty cents additional for each inclusive consecutive year; and for all persons over 60 and under 70, one dollar additional for each inclusive year. \$1.00 of which shall be enclosed in the proposition for membership and the residue before initiated.

Sec. 2. The dues to this Division shall be 6 1-4 cents per week.

ART. 13.

BALLOTING. In balloting for members, the ballot-box shall be placed in full view of the W. P. and W. A., and shall be examined by them,---when, if it shall appear the candidate is constitutionally elected, he shall so declare it.

ART. 14.

VACANCIES. When any officer of the Division may be compelled to be absent during the term of his office his place shall be supplied by the appointment of an officer *pro. tem.*; provided the officer has given due notice.

ART. 15.

ATTENDANCE. Sec. 1. Every brother who accepts of fice shall attend at the time and place appointed for the meeting. The R. S. and F. S. shall have their books present at every regular meeting.

Sec. 2. Any officer absenting himself for three successive meetings, and not showing good cause therefor, hi

seat may be declared vacant by a vote of the Division, add his absence to be taken as evidence of his resignation.

ART. 16.

ADMISSION. Every member on being admitted, shall sign the Constitution and By-Laws of the Division, and thereby agree to support the same—and pay all legal demands against him so long as he remains a member. He shall furnish the F. S. with his residence, and in case of changing or removing, he shall notify him thereof in writing within one month thereafter. And for every week's failure to do so, he shall pay a fine of five cents, unless excused by the Division.

ART. 17.

FUNERALS. Sec 1. In case of the death of a member, information shall be given to the W. P., who shall order the R. S. to call a meeting of the Division to attend the Funeral, (if within the limits of the Corporation, and with the approval of the family of the deceased.) The procession shall be without carriages, and the corpse borne by the brethren, with badges shrouded in crape, without music, except by a vote of the Division.

ART. 18.

ASSESSMENT. Sec. 1. When a funeral benefit has been paid, or the Division made liable therefor, if there is less than one hundred dollars in the funds, each member of the Division shall be assessed by the F. S. twenty-five cts.

Sec. 2. Should the funds of this Division at any time be exhausted, there shall be an equal assessment upon every member for the relief of any sick brother or brothers.

ART. 19.

COMMITTEE ON ORPHANS. Sec. 1. There shall be a committee of three, whose duty it shall be to exercise a general supervision over the children of deceased members of this Division; to see that proper attention is paid to their education and moral training; to use all proper means to bring them under the principles of this institution, and so far as practicable to supply the place of their

deceased father during the time of their minority; and to report their action on the subject at least once in every three months; said committee to exist one year from the time of their appointment.

ART. 20.

QUORUM. Nine members shall constitute a quorum for the transaction of business.

ART. 21.

No subject of a sectarian or political nature shall be introduced before the Division.

ART. 22.

Sec. 1. The A. R. T. shall keep a book in which he shall record the Constitution, By-Laws, Rules of Order, and all amendments to the same, and all resolutions that may be passed from time to time for the good government of the Division; he shall keep it on his desk during the meeting hours, for the inspection of the members. And when requested so to do, and permitted by the W. P., he shall read such part or parts of the Constitution, By-Laws, Rules of Order, or Resolutions therein contained as may be designated by the brother so requesting it to be read.

Sec. 2. It shall be the duty of the A. R. S. to furnish the Chairman of the Visiting Committee with an accurate list of the members of the Division, giving the name, age, residence, and date of initiation of each member, and placing them in the order in which they are signed to the Constitution; and it shall be his duty to correct the list at the commencement of every month.

ART. 23.

No part of these By-Laws shall be repealed, annulled or altered, unless a proposal in writing be presented to the Division one regular meeting previous, when, if two-thirds of the members present vote in favor, it shall be adopted.

RULES OF ORDER. 1

Sec. 1. After the Division has been duly opened by singing an ode, the W. P. shall request the P. W. P. to read a portion of the Holy Scriptures, and proceed as follows:

1. Reading the minutes of the previous meeting.
2. Reception of Report of Investigating Committee.
3. Candidates balloted for.
4. Candidates elected to be initiated.
5. The W. P. shall enquire:—1st, Are any of the brethren sick? 2nd, Has any brother violated the pledge? 3rd, Has any brother a friend to propose as a proper person to become a Son of Temperance?
6. Communications and Correspondence.
7. Receiving the Reports of Standing Committees.
8. Receiving the Reports of Special Committees.
9. Attending to unfinished business on the docket.
10. Miscellaneous business.
11. Has any brother anything to offer for the benefit of our institution?

Sec. 2. No question shall be entertained unless moved by one brother and duly seconded by another brother; nor be open for discussion until stated distinctly by the W. P., and when a question is thus before the Division, no motion shall be received, unless to lay on the table the motion under consideration, or a call for the previous question, to postpone or refer, or to amend, which shall have precedence in the order in which they are arranged; the second of which shall be decided without debate. And no motion to reconsider a vote shall at any time be had—but it may be rescinded.

Sec. 3. When a blank is to be filled, the question shall be first taken on the highest sum or number, and on the longest time proposed.

Sec. 4. Any brother may call for the division of a question when the sense will admit of it.

Sec. 5. The yeas and nays shall be ordered by the W. P. on the call of any brother, when duly seconded.

Sec. 6. All questions (unless otherwise fixed by law) shall be determined by a majority of votes.

Sec. 7. No member shall speak more than twice, nor more than ten minutes on the same motion, without leave of the W. P., unless for the purpose of brief explanation.

Sec. 8. The W. P., or any brother may call a brother to order while speaking, when the debate shall be suspended and the brother shall not proceed till the point of order be determined, unless to appeal from the decision of the Chair, when he may use the following words (in substance) and none other: "W. P., I respectfully appeal from the decision of the Chair to the Division." Whereupon the Division without further remark, shall proceed to vote upon the question: "Will the Division sustain the Chair?"

Sec. 9. When a brother has been called to order for the manifestation of bad temper or improper language or feelings, he shall not be allowed to speak again in the Division at that meeting, unless by a vote to waive the rule.

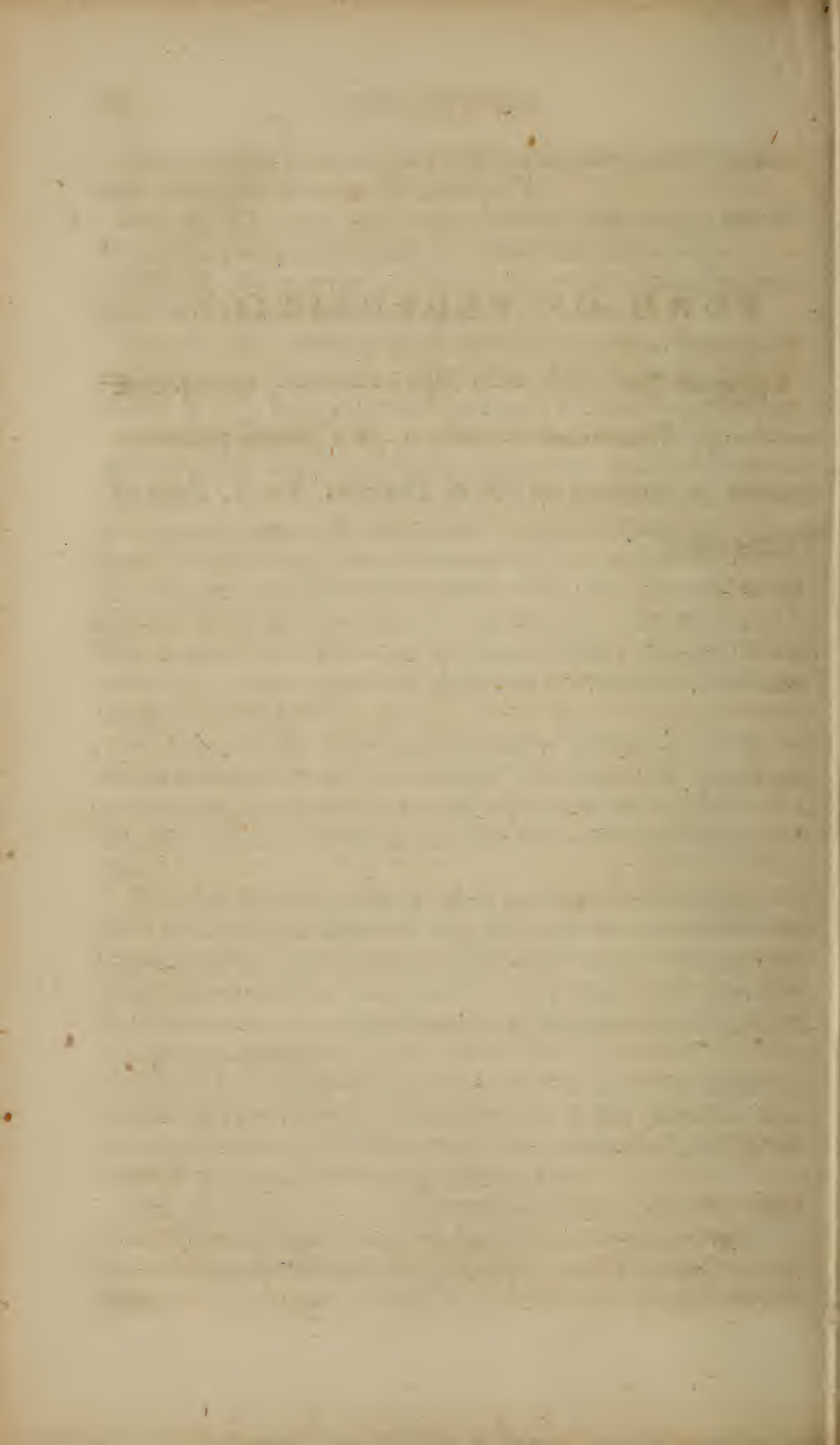
Sec. 10. On the call of nine brothers, the majority of the Division may demand that the previous question shall be put, which shall always be in this form: "Shall the main question be now put?" And until it is decided, shall preclude all amendments to the main question, and all further debate.

Sec. 11. It shall be in order for a brother about to present a resolution for consideration in his place, to state its object before it is seconded, but no more—the discussion of its merits not being admissible.

Sec. 12. The W. P. shall at such time, as in his judgment, all necessary business has been transacted, call for the receipts of the evening, and proceed to close in due form.

FORM OF PROPOSITION.

I propose Mr. ———, Age ———, Occupation
———, Residence ———, as a proper person to
become a member of Ohio Division, No. 1, Sons of
Temperance.



A SPIRITED TALE.

THE MINISTER'S FEAST.

BY LYDIA JANE PIERSON.

The Reverend Mr. N—— was a man of excellent temper, but he was eccentric. He was a powerful preacher, and his ministration was blest to the reformation of many in his parish. At the age of thirty-four he became enamored of a beautiful light-hearted girl of seventeen, daughter of a rich parishioner. Well, the marriage was consummated, the bride's portion paid; and the husband, as husbands in their first love are apt to do, consented to the humor of his wife, and accompanied her to several festive parties given by his wealthy neighbors in honor of his marriage.

The happy couple were sitting together in their comfortable parlor one evening towards spring, the reverend gentleman studying the Venerable Bede, and his wife equally intent upon a plate of the latest fashions, when she suddenly looked up with an expression between hope and fear, and thus addressed her companion.

"My dear husband I have a request to make."

"Well, Nancy, any thing consistent."

"You do not imagine that I would make an inconsistent request, surely?"

"No, not a request that you consider inconsistent. But come, what is it?"

"Why, my dear sir," and her voice trembled a little, "we have been to several parties among the neighboring gentry, and now I think, that to maintain our posi-

tion in society, we should make a party too." The minister looked blank.

"What sort of party, Nancy?" he said, at length.

"Why," she replied, such a party as those we have attended. We must make an elegant dinner, and have dancing after it."

"Dancing! in a minister's house!" ejaculated Mr. N.

"Why, yes, certainly," replied his wife, coaxingly. "You will not dance, the party will be mine; and then we have been to similar parties all winter."

"True, true," he muttered with a perplexed air, and sat silent for some time, as if considering. At length he spoke. "Yes, Nancy, you may make a party, give a dinner, and if the guests desire it, you may dance."

"Thank you love," she cried, putting her arms around his neck.

"But I have some stipulations to make about it," he said. "I must select and invite the guests, and you must allow me to place some of my favorite dishes upon the table."

"All as you please, love," she answered delightedly; "but when shall it be?"

"Next Wednesday, if you please."

"But our furniture and window draperies are very old-fashioned. Is it not time we had new?"

"I should hardly think it necessary to refurnish our rooms, Nancy. All our furniture is excellent of its kind."

"But our smooth carpets, white draperies, and cane chairs have such a cold look, do consent to have the rooms new fitted; we can move these things to the unfurnished chambers."

"And of what use will they be in those rooms which we never occupy? Besides, it is near spring, and to fit up now for winter is superfluous."

"Well, I would not care," she persisted, "only people will call us parsimonious and ungenteel."

"Oh, if that is all," he said, "I will promise to expend a thousand dollars on the evening of the party, not in

furniture, but in a manner which will be far more grateful to our guests, and profitable to ourselves, and which shall exonerate us from all imputation of parsimony; and you may expend in dress, eatables and dessert, just what sum you please." And so the colloquy ended. He resumed his studies, and she gave her mind to the consideration of the dress which would be most becoming, and the viands that were most expensive. The next day she went busily about her preparations, wondering all the time how her husband would expend his thousand dollars; but as she had discovered something of the eccentricity of his character, she doubted not that he meant to give an agreeable surprise; and her curiosity grew so great that she could hardly sleep during the interval.

At length, the momentous day arrived. The arrangements were all complete, and Mrs. N—— retired to perform the all-important business of arraying her person in fine attire. She lingered long at the toilet, relying on the fashionable unpunctuality of fashionable people, and when the hour struck, left her chamber, arrayed, like Judith of old, gloriously, to allure the eyes of all who should look upon her, and full of sweet smiles and graces, notwithstanding the uncomfortable pinching of her shoes and dress. Her husband met her in the hall.

"Our guests have all arrived," he said, and opened the door of the reviewing room. Wonderful! wonderful! What a strange assembly! There were congregated the cripple, the maimed, and the blind; the palsied, the extreme aged, and a group of children from the almshouse, who regarded the fine lady, some with wide open mouths, others with both hands in their hair; while some peeped from behind furniture, the covert to which they had retreated from her dazzling presence. She was petrified with astonishment; then a dash of displeasure crossed her face, till having ran her eyes over the grotesque assembly, she met the comically

grave expression of her husband's countenance, when she burst out into a violent fit of laughter.

"Nancy !" at length said her husband, sternly.

She suppressed her mirth, stammered an excuse, and added, "You will forgive me, and believe yourselves quite welcome."

"That is well done," whispered Mr. N——, then. "My friends," he said, "as my wife is not acquainted with you, I will make a few presentations." Then leading her toward an emaciated creature, whose distorted limbs were unable to support his body, he said, "This gentleman, Nancy, is the Reverend Mr. N——, who in his youth travelled and endured much in the cause of our common Master. A violent rheumatism, induced by colds contracted among the new settlements of the west, where he was employed in preaching the Gospel to the poor, has reduced him to his present condition. This lady, his wife, has piously sustained him, and by her own labor procured a maintenance for herself and him. But she is old and feeble now, as you see."

Then turning to a group with silver locks and threadbare coats, he continued, "These are soldiers of the Revolution. They were all sons of rich men. They went out in their young strength to defend their oppressed country. They endured hardships, toils, and sufferings, such as we hardly deem it possible for men to endure and live; they returned home at the close of the war, maimed in their limbs, and with broken constitutions, to find their patrimonies destroyed by fire, or the chances of war, or their property otherwise filched and wrested from them. And these worthy men live in poverty and neglect in the land for the prosperity of which they sacrificed their all. These venerable ladies are wives of these patriots, and widows of others who have gone to their reward. They could tell you tales that would thrill your heart, and make it better. This is the celebrated and learned Dr, B——, who saved

hundreds of lives during the spotted epidemic. But his great success aroused the animosity of his medical brethren, who succeeded in ruining his practice, and when blindness came upon him, he was forgotten by those whom he had delivered from death. This lovely creature is his only child, and she is motherless. She leads him daily by the hand, and earns the food she sets before him. Yet her learning and accomplishments are wonderful, and she is the author of those exquisite poems which appear occasionally in the — Magazine. These children were orphaned in infancy by the Asiatic cholera, and their sad hearts have seldom been cheered by a smile, or their palates regaled by delicious food. Now dry your eyes, and lead on to the dining room.”

She obeyed, and notwithstanding her emotions, the thumping of coarse shoes, and rattling of sticks, crutches, and wooden legs behind her, well nigh threw her into another indecorous laugh.

To divert her attention, she glanced over the table. There stood the dishes for which her husband had stipulated, in the shape of two monstrous homely-looking meat pies, and two enormous platters of baked meats and vegetables, looking like mighty mountains among the delicate viands that she had prepared for the refined company which she expected. She took her place, and prepared to do the table honors; but her husband, after a short thanksgiving to the Bountiful God, addressed the company with, “Now, my brethren, help yourselves and one another, to whatever you deem preferable. I will wait upon the children.”

A hearty and jovial meal was made, the minister setting the example; the old soldiers became garrulous, and each recounted some wonderful or thrilling adventure of the revolutionary war; and the old ladies told tales of privation and suffering, and interwove with them the histories of fathers, brothers, or lovers, who died for liberty.

Mrs. N—— was sobbing convulsively, when her hus-

band came round, and touching her shoulder, whispered, "My love, shall we have dancing?" That word, with its ludicrous association, fairly threw her into hysterics, and she laughed and wept at once.

When she became quiescent, Mr. N—— thus addressed the company:

"I fear my friends, that you will think my wife a frivolous, inconsistent creature, and I must therefore apologize for her. We were married only last fall, and have attended several gay parties, which our rich neighbors gave in honor of our nuptials, and my wife thought it would be genteel to give a dinner in return. I consented on conditions, one of which was, that I should invite the guests. So, being a professed minister of Him who was meek and lowly in heart, I followed to the letter his command, 'But when thou makest a feast, call the poor, the maimed, the lame, the blind,' &c.; you all recollect the passage. Mrs. N——, not knowing who her guests were to be, is highly delighted with the *ruse* I have played, and I do not believe there has been so noble and honorable a company assembled this winter. My wife desired new furniture, lest we should be deemed parsimonious, and I pledged myself to expend one thousand dollars in a manner more pleasing to our guests, and which should obviate any such imputation."

Then addressing the children, he said,

"You will each be removed to-morrow to excellent places; and if you continue to be industrious and perfectly honest in word and deed, you will become respectable members of society. To you, Dr. B——, under God I owe my life. I did not know your locality, neither had I heard of your misfortunes, until a few days since. I can never repay the debt I owe you, but if you and your daughter will accept the neat furnished house adjoining mine, I will see that you never want again. To you, patriot fathers, and these nursing mothers of our country, I present the one thousand dollars. It is just one hundred dollars to each soldier, and soldier's

widow. It is a mere trifle. No thanks, my friends. You, Mr. N——, are my father in the Lord. Under your preaching I first became convinced of sin, and it was your voice that brought me the words of salvation. You will remain in my house. I have a room prepared for you, and a pious servant to attend you. It is time you were at peace, and your excellent lady relieved of your burden." The crippled preacher fell prostrate on the carpet, and poured out such thanksgiving and prayer, as found way to the heart of Mrs. N——, who ultimately became a meek and pious woman, a fit helpmate for a devoted gospel minister.

THE INEBRIATE'S RETURN.

Tune—SOLDIER'S RETURN.

When I had signed the Temperance Pledge,
And homeward was returning,
To seek again my early home,
So long the seat of mourning.

I left my old accustomed haunts ;
Forsook my old acquaintance,
A tattered garb was all my wealth,
And all my joy, repentance.

I thought upon my wretched wife,
And on my children's anguish ;
I thought how long in poverty
They had been left to languish.

I thought upon our early love,
When first our troth we plighted—
I thought upon the sacred vows
By which we were united.

I thought how oft with streaming eyes,
She warned me of my danger ;
I thought how oft her kind rebuke
I had cut short in anger.

I thought upon the morning dram,
That led to my undoing ;
I thought upon the slow degrees,
By which I sunk to ruin.

A bursting heart was in my breast,
And on my face confusion,
Yet fervently I prayed for aid,
To keep my resolution.

At length I reached my cottage door,
Quite weary and faint-hearted,
But almost feared to meet the gaze
Of her I had deserted.

But she had heard of my reform,
And waited for my coming,
And on her pallid cheek again,
The rose of hope was blooming.

With trembling hand I raised the latch,
By stealth the door unclosing,
When with a frantic shout of joy,
She sunk upon my bosom.

My children clung around my neck,
And sobbed with strong emotion,
Then fervently we joined in prayer,
With heart-felt deep devotion.

Come every one, both young and old,
Come fathers, and come mothers;
Come all ye little girls and boys,
Come sisters, and come brothers.

Come now, and sign the Temperance Pledge,
While time and health are given,
And join our cause with hearts and hand,
"Twill pave the road to Heaven.

N. M. M.

Air—AMERICAN STAR.

Come, spread the glad tidings, the foe is retreating,
 The Legions of Bacchus no longer annoy,
 The cold water army to quarters are beating,
 The bright eye of beauty is beaming with joy.

The wives are delighted, and joyous the mother,
 The hearts of the children are bounding with glee,
 There's pleasure for sisters, there's safety for brothers
 No longer a foe in their father they see.

The days of distrust and despection are over ;
 The heart of the maiden is bounding with joy,
 She hears with delight the fond vows of her lover,
 For he is a true-hearted Washington boy.

In days of our fathers, when tyrants oppressed us ;
 Brave Washington vow'd that our land should be free ;
 He drove from our shores the fierce foe that distress'd us,
 And planted our ever-green Liberty tree.

King Bacchus, a tyrant, more cruel past measure,
 Has long ruled our country, and caused it to mourn ;
 He robs us of reason, of health, and of treasure,
 And gives broken hearts, and black eyes in return.

The cold water boys have declared Independence—
 The battle is gained, and our foes disappear,
 The ladies like patriots, give their attendance,
 Their husbands, their brothers, their lovers, to cheer.

Though brave were our fathers, and proud the occasion,
 That led them to conquest, their sons are as brave.
Their weapons were carnal, *ours* moral persuasion;
They slaughter'd their foes, while *we* conquer to save.

Let all be united, our good cause to cherish,
 A coal from God's altar has lighted the flame;
 Then long may the fair tree of Temperance flourish,
 Which freemen have planted in Washington's name.

N. M. M.

SIGN THE PLEDGE.

Tune—BRUCE'S ADDRESS.

Sisters, brothers, one and all,
 Listen to a friendly call,
 Shun the path where thousands fall.
 Sign the Temperance Pledge.

If from strife you would be free?
 If happy while on earth you'd be?
 Or win a blessed eternity?
 Sign the Temperance Pledge.

If a tattered garb you crave?
 If you wish to be a slave?
 If you'd fill a drunkard's grave?
 Cast the Pledge away.

If you long for care and strife?
 If you'd kill your tender wife?
 If you seek your children's life?
 Drink from day to day.

If degraded you would be?
 If you wish for poverty?
 Or for shame and misery?
 Then you need not sign.

If you wish your cares to cease?
 If in goods you would increase?
 If you'd live in joy and peace?
 Quickly come and sign.

All from youth to hoary age,
 In this glorious work engage,
 Come and sign the Temderance Pledge.
 Come and sign to-day.

Now's the time, and here the place,
 If you love the human race,
 If you'd be a child of grace?
 Make no more delay.

N. M. N.

SELFISHNESS and BENEVOLENCE in Poetry, partly illustrated as they are in the Lecture on the License, Manufacturing, and Retail Systems.

There are two words which I will call;
The one is great, the other small—
The small is bad, the great is good,
And they are easy understood.

Benevolence was once in man,
It was before sin began,
But Selfishness crept 'nto his heart,
And bade Benevolence depart.

The Devil said to Adam and Eve,
Don't you see these beautiful leaves,
They then did eat forbidden fruit,
And they were sunk beneath the brute.

Now these two words you've understood;
I now must turn to men not good—
They meet their friends with a smile and grin,
And then they sell them wine and gin.

The Council license some to sell,
And this is sending men to hell.
Oh don't you see poor woman mourn,
Now her poor heart 's already torn.

What is the cause? I'll tell you why,
Her little children in vain do cry
For bread—there's none she gives to them,
In consequence of the council men.

There is the manufacturer,
He makes his thousands every year,
He sees no interest but his own,
And many a woman he makes mourn.

Whilst writing, I have tried to find,
Something else, but a selfish mind ;
Benevolence 's not in his heart,
The poor and needy he bids depart.

There is the Coffee-House keeper,
He is the greatest deceiver ;
He has his bottles in the bar,
And a great turtle at the door.

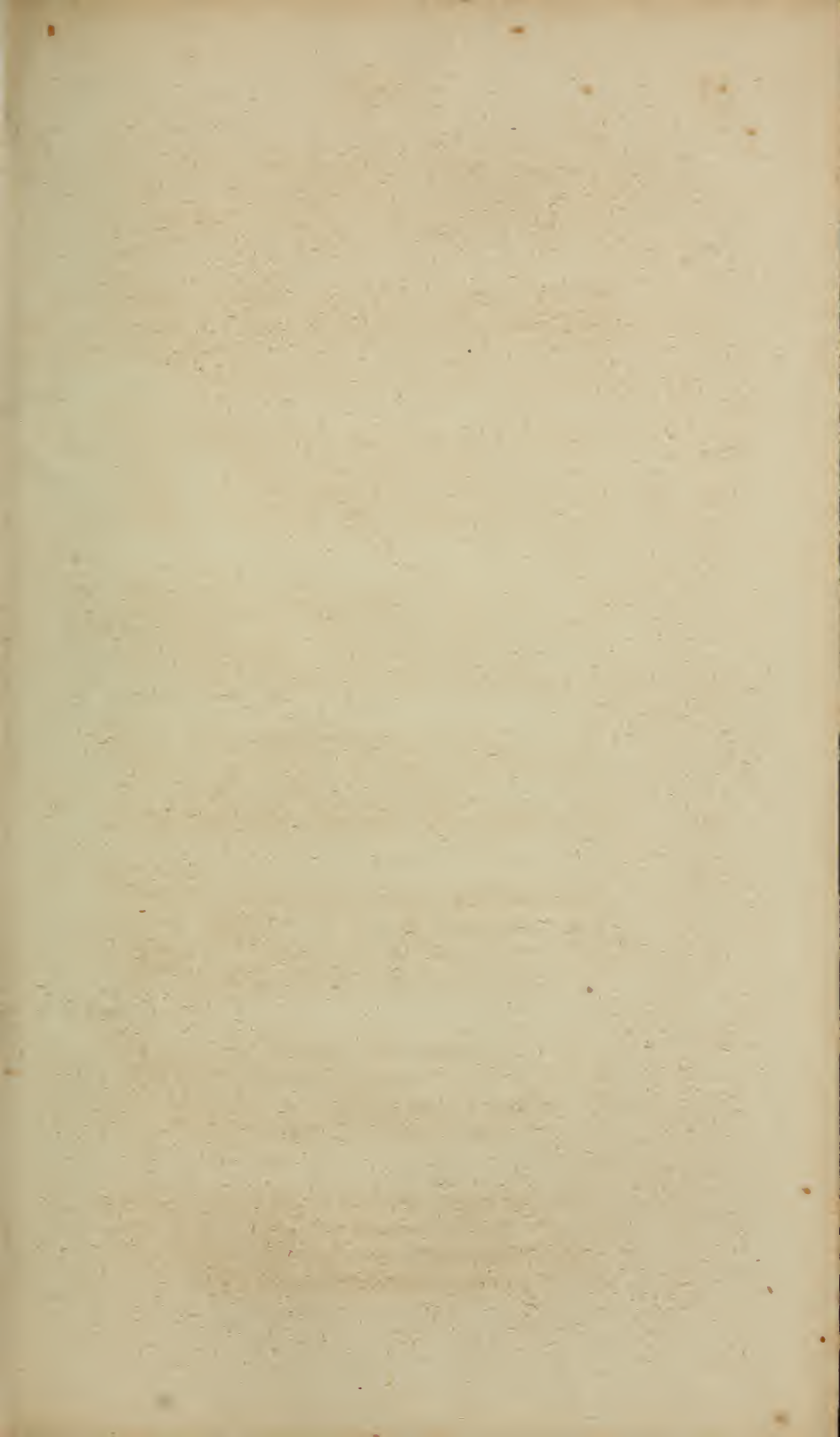
In my lecture I have seen,
Nothing but a man of sin,
Now look, and see self is within,
The poor and needy won't go to him,

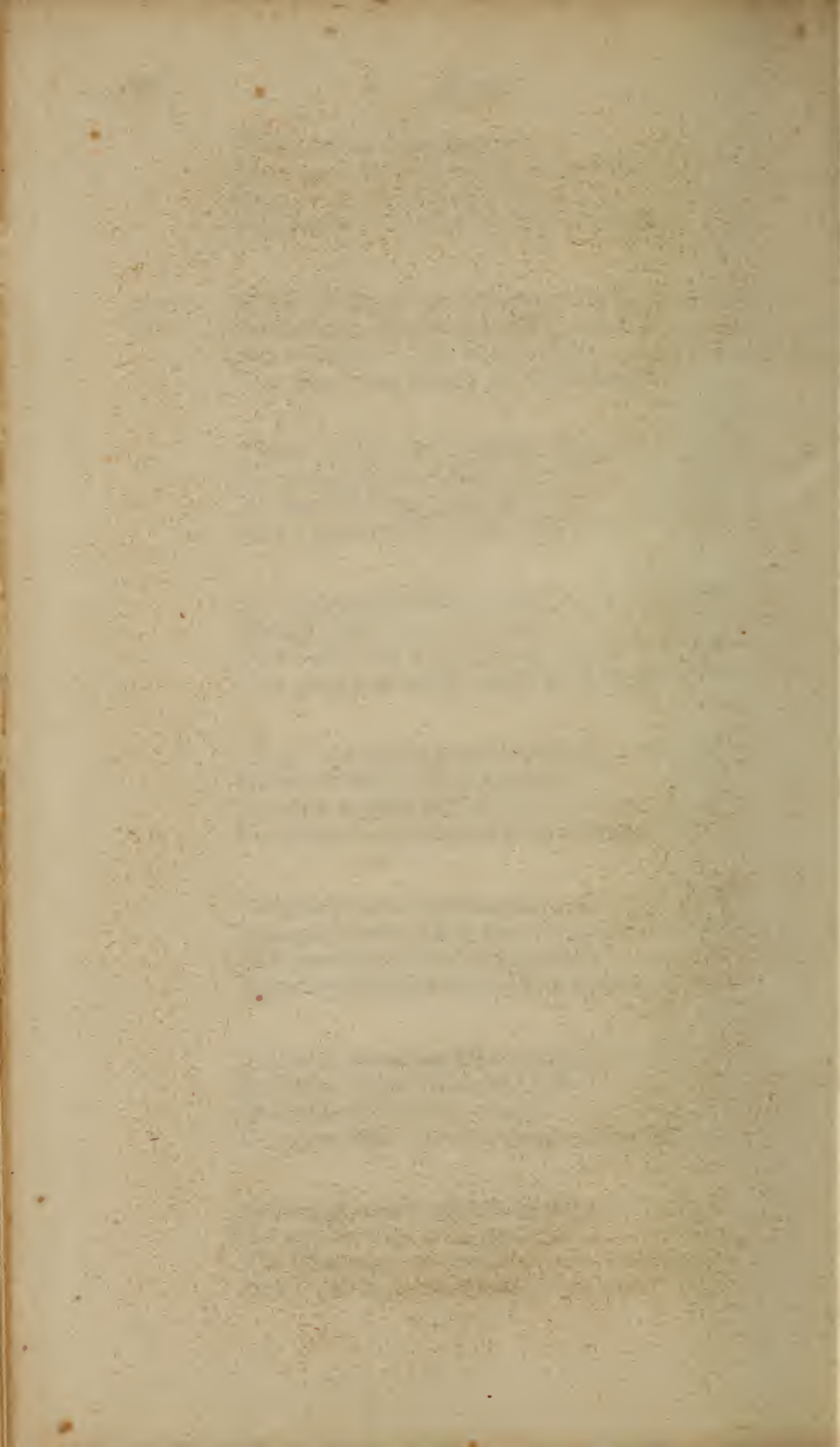
There is a man I now remember,
He has a very bad distemper ;
He says to drunkards, now get out,
For no such creatures I'll have about.

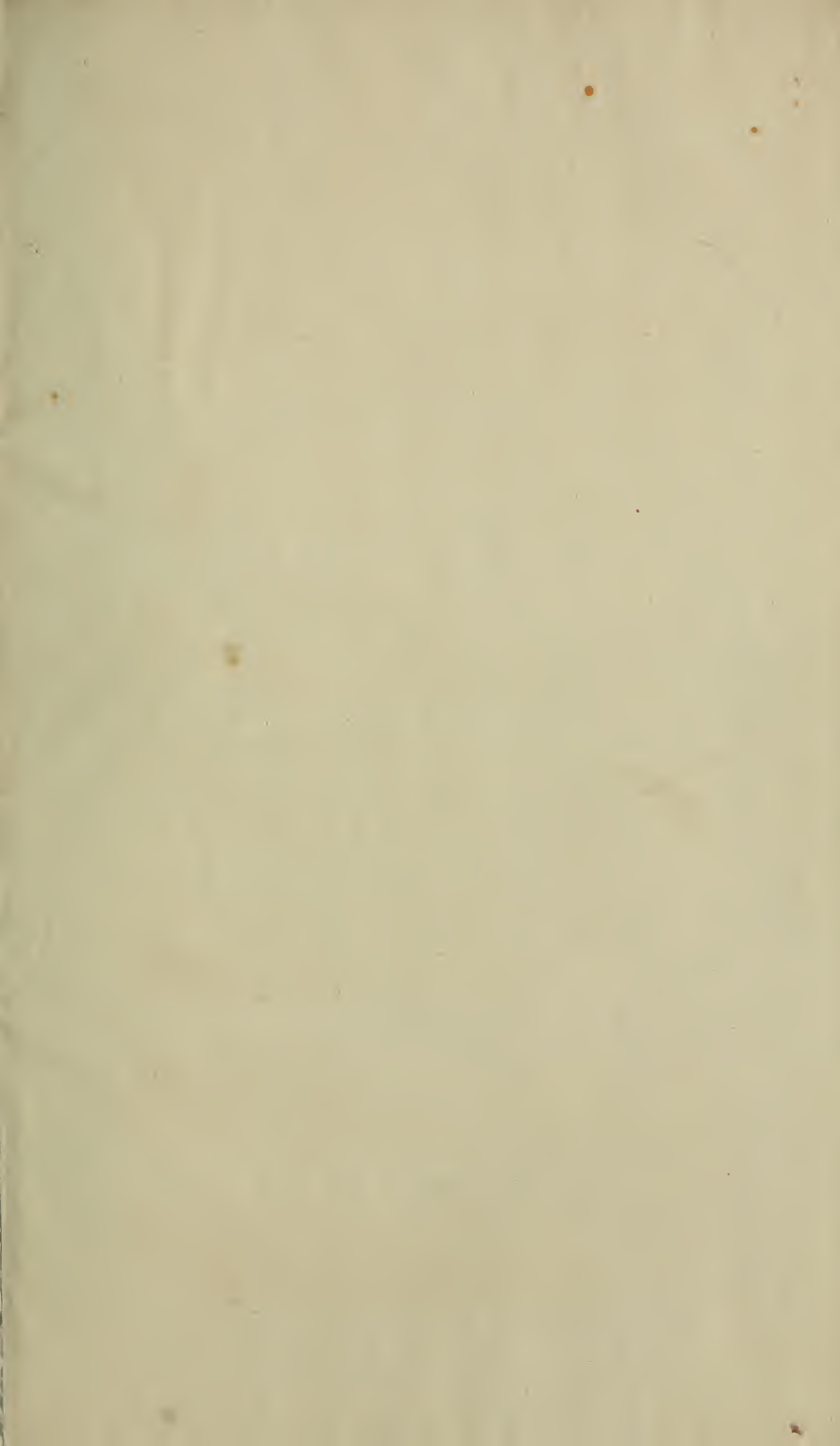
Now look into my drawing-room,
The gents and ladies are in bloom,
Now see my bar and bottles fair,
None but the best are admitted there.

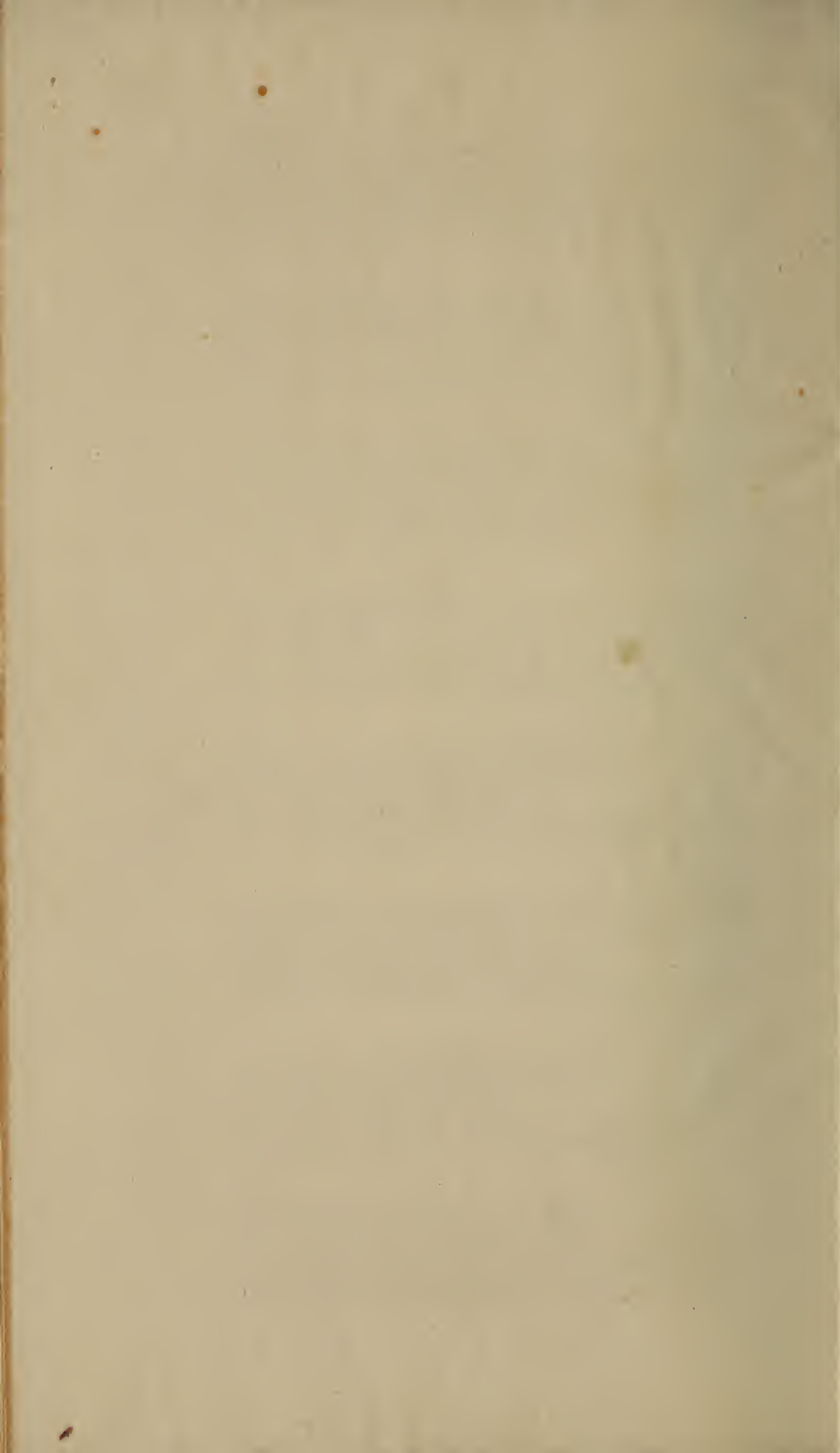
There is one more I'd not forget,
He has a little conscience yet ,
His custom it is very small,
In consequence of the Temperance ball.

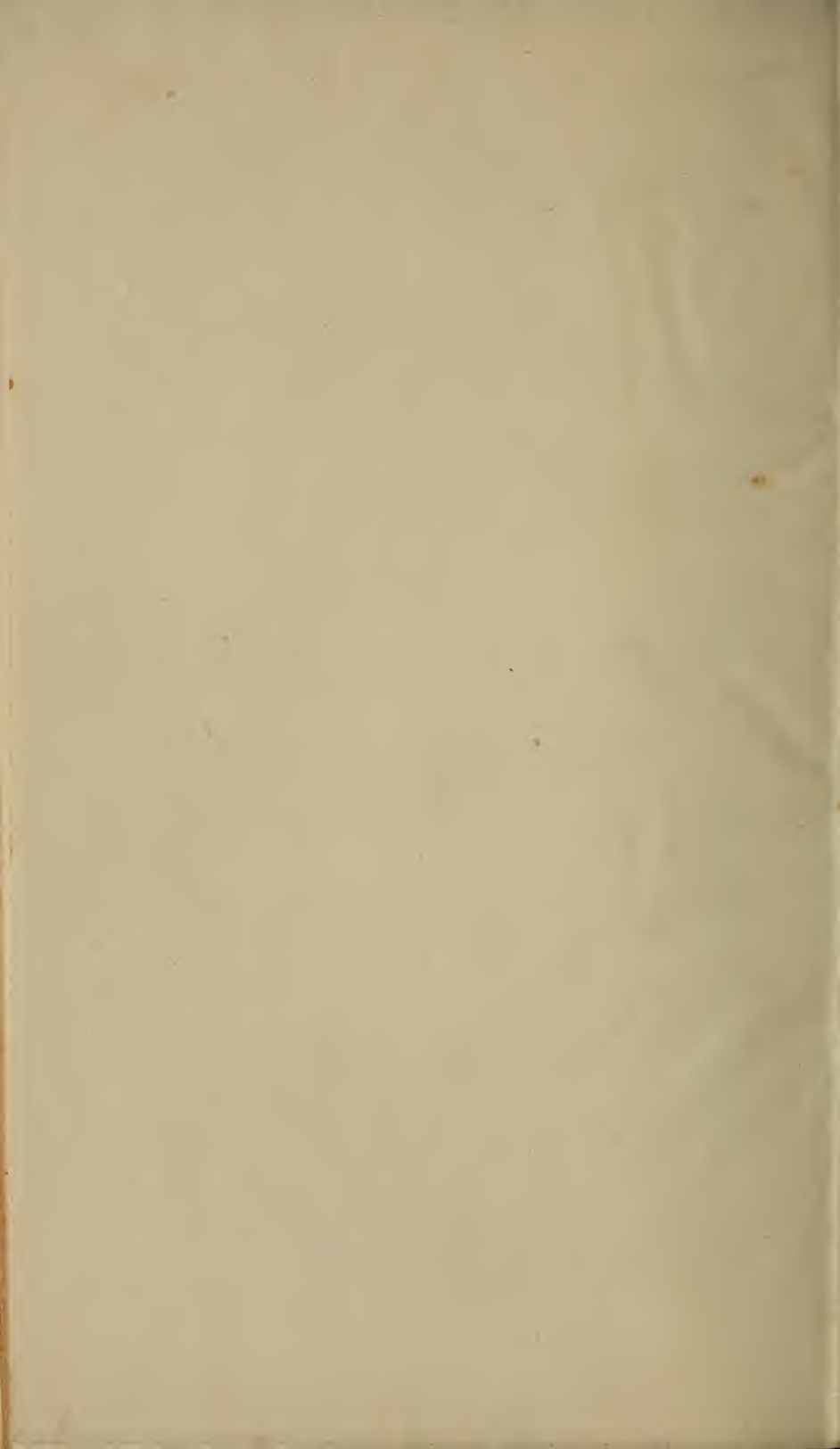
Adversity now makes him think,
He sees that he is on the brink,
The Temperance cause he cries 'tis true,
And I will sign the Pledge with you.

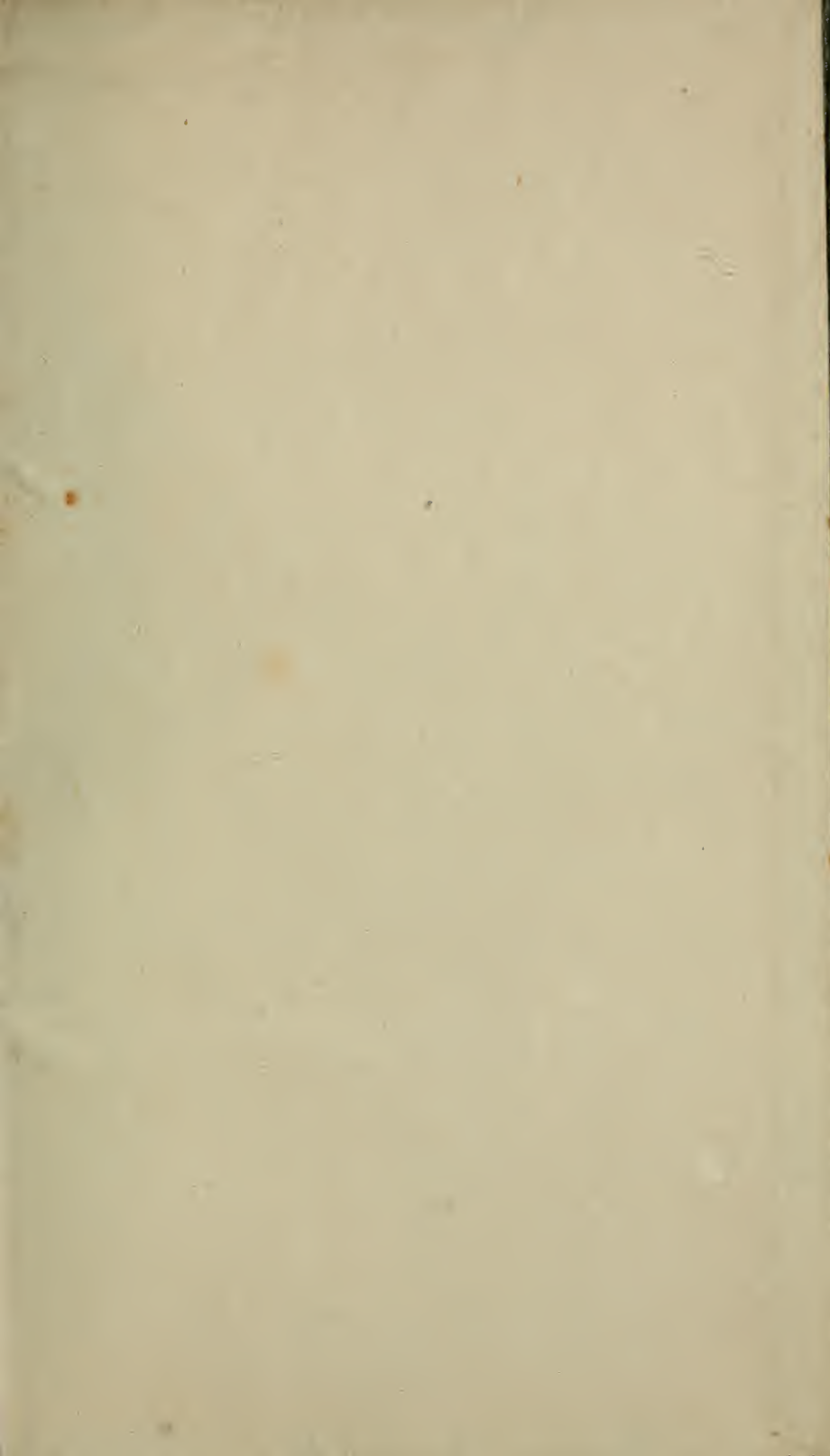




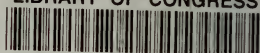








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